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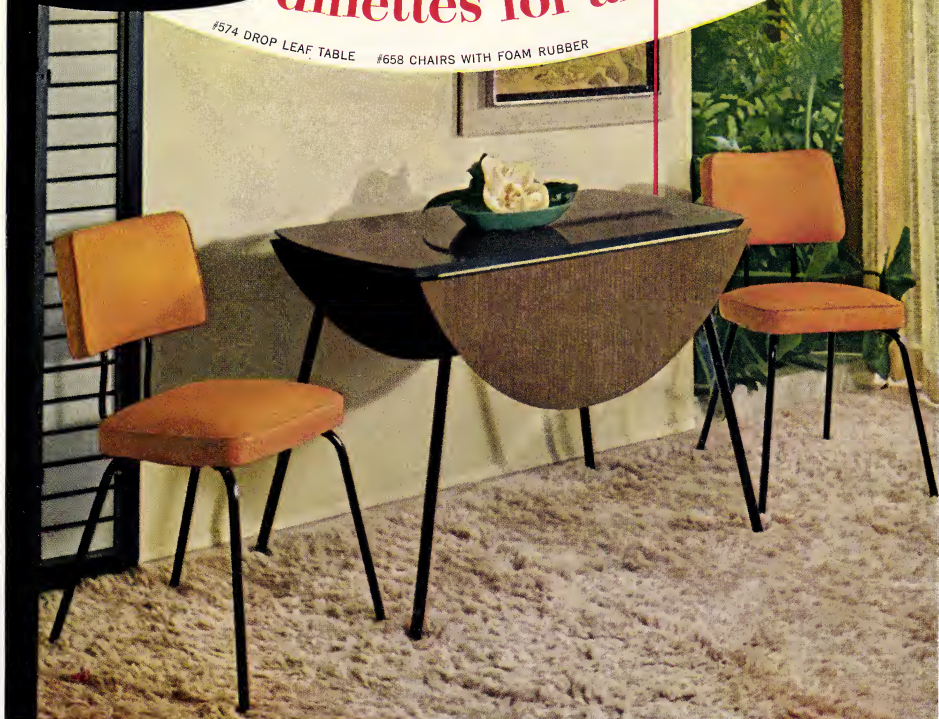


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# EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

ANIMALS have been raised at Notre Dame University with no discoverable bacteria, micro-organisms, viruses, or spores inside or on the surface of their bodies. Though several kinds of animals have been raised under these conditions, only albino rats and chickens have been bred from germ-free parents. Animals so reared appear normal and are capable of reproduction, but they grow more slowly, and the mechanism for burning fat is disturbed with heavy fat deposits in and around organs as a result.

THE only member of the orchid family to be used in the kitchen consistently is vanilla. The vanilla fruit pod or bean is essential to both chocolate and vanilla. Until now the vanilla plant has had to be propagated by cuttings and hand fertilization, but now Knudson of Cornell University has discovered a way to make vanilla seeds germinate, which should help solve problems of vanilla culture.

THE spider has eight eyes, but it can't turn to look at objects because its head is fixed on its body. Dr. Ralph V. Chamberlain reports that spiders can only see about a foot. Spiders can tell from the vibrations transmitted along the threads of their webs when an insect has been caught.

THE Indians of the South American forest regions use as a staple vegetable food the roots of the arrowroot family. The sweeter varieties are attractive to the ants, so the bitter kind is used by the Indians. The ants leave the bitter kind alone because of the large amount of poisonous hydrocyanic acid. To remove the acid the roots are shredded, and the juice squeezed out by wringing, then soaked in several changes of water and dried. This variety, the *mayoka*, when to be used is dampened, patted into a cake, and baked.

HUMAN lungs with all their capillaries have an estimated area of 1500 square feet of surface. The total surface of a good oxygenator in the artificial heart-lung machines is about 40 square feet.

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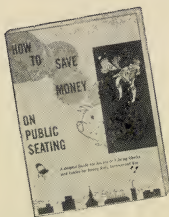


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## OF MICE AND MEN: THE TOBACCO-LUNG CANCER STORY

IN NOVEMBER 1953 Dr. Evarts A. Graham of St. Louis issued a statement to the effect that he and Dr. Ernest L. Wynder had reproduced cancer experimentally in mice by daubing the tars from tobacco smoke upon the mice's backs. The experiment demonstrated to the experimenters that there is something in cigaret smoke which can produce cancer. Dr. Alton Ochsner, who has specialized in lung cancer operations, has reported that the Graham-Wynder study has proved that tobacco tar contains an agent which produces cancer. He went on to say that by 1970 one out of every ten or twelve men living can expect lung cancer—based on current smoking habits.

On December 9, 1953, the Associated Press reported another statement from Dr. Wynder, who said, "Prolonged and heavy use of cigarets increases up to twenty times the risk of developing cancer of the lung."

Dr. Ochsner also expressed extreme concern about the possibility that the male population of the United States "will be decimated by cancer of the lung in another fifty years, if cigaret smoking increases as it has in the past, unless some steps are taken to remove the cancer-producing factor in tobacco."

Dr. Ochsner did not mention another possibility, namely, that people might stop smoking. But, this possibility did not escape the wise and sharp traders who follow trends in the New York stock market. Following a symposium on the subject at the twenty-ninth annual meeting of the New York dentists, International News Service on December 9, 1953 reported a decline in tobacco shares. American Tobacco Company led the losses with \$3.75 a share, setting a new low for 1953 at \$62.00 a share. Other press reports reflected the same situation. Tobaccos were sold at sharply lower prices. The remainder of the stock market was rather narrowly mixed and moderately active. Brokers said the pressure developed following publication of reports that cigarets can cause cancer of the lung. Tobaccos going down included American Tobacco, Reynolds, Philip Morris, Liggett and Myers, and Lorillard.

The stock market, of course, has its ups and downs. The flurry in tobaccos on December 9, 1953 may have been but a straw in the wind of fickle market opinion. But the tobacco industry was already on the defensive. Mr. Paul M. Hahn, president of American Tobacco, was quick to react to the Graham-Wynder study and offered a "distinction" between mice and men. Said he, in effect, it is one thing for a man to smoke; it is something else to paint tars

by Dr. G. Homer Durham

VICE PRESIDENT,  
UNIVERSITY OF UTAH



produced from tobacco smoke on the skins of mice.

Whether this was whistling in the dark or a signal for tobacco-sponsored research to find a valid distinction between mice and men may well become one of the most interesting developments of 1954! Meanwhile medical research in all fields continues to use mice, hamsters, guinea pigs, and dogs, with meaningful results for mankind. Also, some of the population may recall an announcement made in Kirtland, Ohio, February 27, 1833, to the effect that "tobacco . . . is not good for man, but is an herb for bruises and all sick cattle. . . ." (D. & C. 89:8.)

### THESE THINGS I ASK FOR

By Charlene Bailey  
(Young Writer)

I CARE 'not whether worldly wealth is mine,  
Nor if fame and fortune linger at my door.  
Yearning for thrills is now all but forgotten.  
As childhood fades these things alone I ask for:

Laughter,  
for the world is bleak without it;  
Music,  
for my heart is full of song;  
Virtue,  
so I might walk with head erect;  
Strength  
to help some weary soul along;  
Love  
that my heart may e'er be tender;  
Comfort—I, too, have known grief's stinging lash;  
Honor  
that my soul may not be tarnished;  
Judgment  
to separate the pure from trash;  
Wisdom  
better to cope with problems;  
Loyalty  
to give my country aid;  
Endurance,  
for I know too well my weakness;  
Courage  
to speak for justice—unafraid;  
Observing eyes—  
to see the needs of others  
And lend a hand,  
as on life's course they plod;  
And last,  
but to me the most important,  
The power of prayer,  
for I would talk with God.

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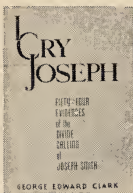
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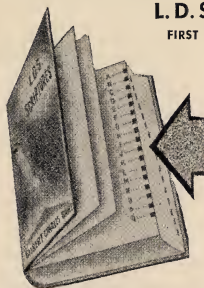
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## The Cover

Elder Richard L. Evans, most recently  
sustained member of the Council of the  
Twelve, is our cover subject this month.  
The photograph is by Boyart Studios.

## EDITORIAL AND BUSINESS OFFICES

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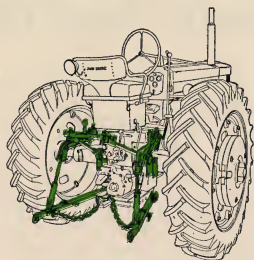
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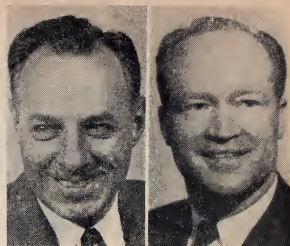


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Francis L. Urry      Rulon B. Stanfield

## YMMIA General Board Appointees

Two appointments have been made to the general board of the Young Men's Mutual Improvement Association. Elder Francis L. Urry, a former member of the board, has now been reappointed, and Elder Rulon B. Stanfield has been appointed.

Elder Urry was first named to the general board in 1950 after having served three years as a member of the Emigration (Salt Lake City) Stake high council. Previously he had been a member of the stake Sunday School superintendency, the Twenty-first Ward superintendency, and had served on two stake YMMIA boards, Salt Lake and Granite Stakes. He is well known throughout the Church for his public speaking. In 1947 he was the narrator of the centennial pageant "Message of the Ages." Elder Urry filled a mission in the Southern States from 1934 to 1936. He and his wife, the former Leona Virginia Carroll, are the parents of four children.

He was originally released from the YMMIA general board when he moved to southern California for employment.

Elder Stanfield, a resident of Ogden, Utah, has been serving for three years as the YMMIA athletic supervisor of division 3. Previous to that he was YMMIA superintendent of the South Ogden Stake. Elder Stanfield is a member of the Mountain States Conference Officials Association and has refereed more than two thousand basketball games.

In 1953 Elder Stanfield directed the first all-Church junior softball tournament in Salt Lake City.

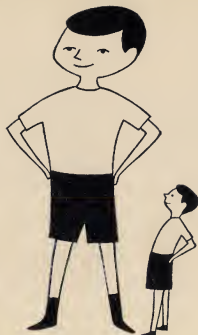
He and his wife, the former Ruby Byington, are the parents of five daughters.

THE IMPROVEMENT ERA



It is difficult to write a definition of the American way.  
But it is easy to find good examples. Here is one:

## Giant boy



Scientists now foresee that the already dramatic electrical revolution in this country may be only in its infancy.

The giant now appears to be a boy, with most of his weighty growth still ahead. When such fantastic gains have already been made—in lights, turbines, electronics, TV, radio, electrically powered ships, trains, factories, homes—where can the imagination possibly go from here? What are some of the predictions?

Take a personal thing first. Millions of homes will have heat pumps to heat and cool automatically—using electricity for fuel.

You can expect to cook food someday by electronics—in seconds. Electrical incinerators will consume your waste paper and waste food. Dust will be taken from the air electrically. The day may come when TV screens hang like pictures on the wall, with only a tiny wire to the set.

Nuclear fuels are on the timetable of the scientists.

Energy from the atom will eventually be a major source of power, regardless of whether fossil fuels are seriously depleted. By century's end, most new plants generating electricity will operate with atomic (fission) fuel. Aircraft, battleships, and the like will measure fuel consumption in grams.

What would converting sea water to fresh, at low cost, be worth to drought-deviled seaboard cities? This is possible and will be worth billions to the public. Storing heat from the sun is another long-range project of scientists.

As simply as we can say it, we are beginning, not ending, an era of possibilities involving the health, comfort, welfare and defense of the nation.

The year 2000 looks big and distant. Actually it is only 46 years away. By then, any puny prognostications made today will have been rewritten many times. But larger. Electricity has always been a field where each new fact generates many more things new. The years should be interesting to watch.

*You can put your confidence in—*  
**GENERAL  ELECTRIC**

# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### November 1953

**22** BISHOP Thorpe B. Isaacson of the Presiding Bishopric dedicated the combination chapel of the Moroni East and Moroni West wards, Moroni (Utah) Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Iona Branch, Big Horn (Wyoming) Stake.

Elder Clement P. Hilton sustained as president of the Young (New Mexico-Colorado) Stake, with Elders Howard Arthur Goodman and William Ronald Ellsworth as counselors. They succeeded President Willard C. Stoworthy and his counselors, Elders Clifford H. Evensen and J. Oliver Stock.

**24** ELDER LeGrand Richards of the Council of the Twelve left Salt Lake City by air to dedicate the school at Sesinga, Apai, British Samoa; Liahona College, Tonga; and a chapel in Auckland, New Zealand. Traveling with Elder Richards were Ewon W. Huntsman, former president of the Tongan Mission, and Mrs. Huntsman. Elder Richards carried with him a talking motion picture containing a special message for the Saints of the South Seas from President David O. McKay.

### December 1953

**5** IT WAS announced that a shipment—the first of this variety to be received in America—of Joseph Smith tulips—a new hybrid variety recently developed in Holland, had been received and would be planted on Temple Square. It has been a custom of the Dutch tulip growers to name new varieties of flowers after prominent world figures. The bulbs came from M. Van Waveren and Sons, Inc. of Hillegom, Holland, to Porter-Walton Company. The color and size of the tulips will not be known here until they bloom in the spring.

**6** PRESIDENT David O. McKay dedicated the chapel of the East Midvale Second Ward, East Jordan (Utah) Stake.

Elder Delbert L. Stapley of the Council of the Twelve dedicated the chapel of the View Ward, Burley (Idaho) Stake.

Elder ElRay L. Christiansen, Assistant

to the Council of the Twelve, dedicated the chapel of the LaBelle Ward, East Rigby (Idaho) Stake.

Elder Lloyd E. Howard, former second counselor to President Hugh C. Smith of San Fernando (California) Stake, sustained as first counselor, succeeding Elder Russell F. Dailey. Bishop James D. Pratt sustained as second counselor in the stake presidency.

**8** GENERAL SUPERINTENDENT Elbert R. Curtis of the Young Men's Mutual Improvement Association was named a member of the committee of relationships and Exploring of the National Council, Boy Scouts of America. Elder Curtis also was reappointed chairman of the Utah-Wyoming section of Boy Scout Region 11, and regional vice president.

Wyuta region of the Church welfare program organized from portions of the Northern Utah and Salt Lake regions. Wyuta region comprises the Woodruff and Lyman stakes in Wyoming; and Morgan, Layton, Davis, and North Davis stakes in Utah. President Alan B. Blood of the Davis Stake serves as region chairman.

Ogden region of the Church welfare program organized from portions of the Northern Utah region. Stakes in the Ogden region will be Riverdale, East Ogden, Ben Lomond, Farr West, Ogden, North Weber, South Ogden, Mt. Ogden, Weber, Lake View, and Lorin Farr stakes. President Heber J. Heiner, Jr. of the Ben Lomond Stake serves as region chairman.

**10** MANY of the General Authorities and their wives left Salt Lake City to attend ceremonies for the laying of the cornerstone of the Los Angeles Temple.

**11** PRESIDENT Stephen L. Richards of the First Presidency laid the cornerstone of the Los Angeles Temple. An estimated ten thousand persons was present for the services which featured a discourse by President J. Reuben Clark, Jr. President David O. McKay presided and conducted the exercises. The hour and a half program was broadcast by radio station KSL and televised and broadcast in the Los Angeles area. Later it was televised in the Salt Lake City area by KSL-TV.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the

Institute of Religion building, which is adjacent to the University of Southern California campus in Los Angeles.

**13** PRESIDENT David O. McKay dedicated the chapel of the Parleys Ward, Highland (Salt Lake City) Stake.

President Stephen L. Richards of the First Presidency dedicated the chapel which is used by the Palo Alto and Menlo Park wards, Palo Alto (California) Stake.

Elder Matthew Cowley of the Council of the Twelve died about 4:45 a.m. in a hotel room in Los Angeles. He had gone to that city with the General Authorities to participate in the laying of the cornerstone of the Los Angeles Temple.

**16** FUNERAL services for Elder Matthew Cowley of the Council of the Twelve were conducted in the Salt Lake Tabernacle.

**19** THE FIRST PRESIDENCY announced the appointment of President A. Lewis Elggren of the Liberty (Salt Lake City) Stake to the Western States Mission, succeeding President Ray E. Dillman. President Elggren served as a missionary in the British Mission in 1922-24, and later served as superintendent of the YMMIA in the Salt Lake City Second Ward. He served this ward as bishop for eleven years and was a member of the high council of the Liberty Stake for a year and a half. Sister Elggren and two daughters will accompany him on this mission, and their son, a freshman at Brigham Young University, expects to join them during the summer recess.

The First Presidency announced the appointment of Elder Alvin R. Dyer, bishop of the Monument Park (Salt Lake City) Ward, as president of the Central States Mission, succeeding President J. Orval Ellsworth. President Dyer filled a mission in the Eastern States 1922-24, and has been a YMMIA superintendent of the Salt Lake City Sixteenth Ward, a member of the bishopric of the Fifteenth Ward, a member of the high council of the Salt Lake and the Riverside stakes, superintendent of the Yalecrest Ward Sunday School, a member of the bishopric of the Monument Park Ward, and bishop of this last named ward. Sister Dyer and their two children will accompany President Dyer upon this mission.

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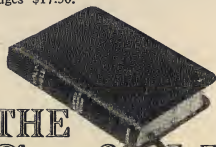


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## The Making of Memories

Richard L. Evans

SOME years ago Gustaf Stromberg, eminent Swedish-American scientist, had some significant things to say in one of his scholarly works concerning the memories of men: "A study of the nature of memory shows immediately that it must be carried by an immaterial structure. . . . The matter in our brain is continuously changing. . . . And thus we have a 'new' brain after a relatively short time . . . , and the necessity of an immaterial living structure in the brain, independent of that of atoms, becomes immediately evident. This structure . . . appears to be indestructible." . . . "We therefore conclude, that there are good reasons for the following important assertion: *'The memory of an individual is written in indelible script in space and time.'*"<sup>1</sup> So much for the assertion of an eminent scientist. This is somewhat reminiscent of the words of William James who said: "Nothing we ever do is in strict scientific literalness wiped out."<sup>2</sup> This in turn is reminiscent of an age-old scriptural truth: "For as he thinketh in his heart, so is he"<sup>3</sup>—and also of the timeless, eternal truth that there is in man something beyond matter; that there is in man an everlasting eternal intelligence. And now as to the making of memories: We never know when some train of association will recall something that was long-supposed to be forgotten. We may seem to forget the name of the man we met this morning, but from many years back we may remember the most fleeting impression of something relatively unimportant. (And this process in the life of immortal man has been going on from the immemorial past and will continue into the endless future.) There is this to remember about memory: It is easier to make memories than to unmake them. It is easier to remember than to forget. Indeed, it is quite impossible to be sure we have forgotten—anything. And since memory remains, we would do well to look at what we choose to make our memories. We may think it won't matter to see a sordid scene, to hear a suggestive story, to think an unsavory thought—but this is a shortsighted supposition. The sordid and the unsightly remain in memory as do the inspiring and the beautiful. " . . . as [a man] thinketh in his heart, so is he." And what he thinks and sees and hears, what he chooses to record (insofar as he has any choice), should be such as would be welcome to recall—and not such as he would be ashamed to remember. "The memory of an individual is written in indelible script in space and time."<sup>1</sup> Surely we shall judge ourselves by the memories we choose to make.

<sup>1</sup>The Soul of the Universe, Gustaf Stromberg.

<sup>2</sup>The Laws of Habits, William James.

<sup>3</sup>Proverb 23:7.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, NOVEMBER 29, 1953  
Copyright, 1953





—Photograph by Parley L. Schenk

## WASHINGTON'S VIGIL\*

by Frances C. Yost

UNVEILED by winds and rains, the statue stands,  
 A silhouette against the changing sky.  
 This sculpturing has known no human hands.  
 The carvings of mere man can never vie  
 With nature's art. His visage hewn of stone  
 Keeps quiet vigil while the centuries pass.  
 He watched the Indian braves, the squaw alone,  
 Her blanket's bright contrast upon the grass.  
 He watched the trappers, and the mountain men,  
 And covered wagons, on the westward trail.  
 He saw the pioneers homestead his glen,  
 And now, views speeding cars on highway shale.  
 From lofty heights he guards his great command,  
 Father of freedom, father of our land.

\*Situating three miles west of Bancroft, Idaho, on highway 30N is a huge profile of George Washington silhouetted against the sky. The formation overlooks the road and is situated on the south side. The stone formation is estimated from the road to stand some twenty-five feet high and is cause for many tourists to pause in their travels.

# Poetry

NANCY HANKS

By Beryl Stewart

DEAR Nancy Hanks, your name leaps from the page,  
And suddenly I see your smoke-gray eyes,  
Your thrush-brown hair, your figure which belies  
The legend of your lowly lineage.  
This history I read has failed to gauge  
Your innate loveliness which never dies,  
Your steadfast independence which denies  
That life is circumscribed by heritage.

With faith in true equality for all,  
You taught young Abraham to bow to none  
And never give an inch if he were right.  
Unlettered woman in a homespun shawl,  
You reared a son, a gentle, valiant son  
To lead us through a dark, imperiled night.

WISDOM

By Elaine V. Emans

A WOMAN is wise who knows she dare  
Never relax her vigilance,  
Supposing that within her there  
Is no dark place of anger whence  
A tiger suddenly might rise.  
A woman who guards her friend is wise.

NEXUS

By Beatrice Lagone

HOW strange the heart of man is made  
So like a lute whose strings are played  
By winds that veer with passing breath,  
Now glad with life, now sad with death.

How strange the heart of man is made—  
To suffer and be unafraid,  
While finding joy a cause for tears  
And sorrow yielding hope that cheers.

How strange the heart of man is made,  
Nor can its boundless depth be weighed,  
But this we know, it is the rod  
That leads our footsteps close to God.

TIMEWORN

By Marian Schroder Crothers

THE old barn shows the bitter touch of  
time.  
Within its shadowed depth  
No sound is heard.  
The wide, dim emptiness  
Is harshly marked by dust motes  
Caught in shafts of light,  
While windows stare with vacant eyes,  
And huge doors swing in listless waiting.  
Held in the spell of utter solitude,  
It stands against the years,  
Lost and alone.

WOODS IN SEASON

By Viola Esther Base

HERE are the trees and here upon the bare  
Crisp breaths the thin frost-laden air  
Breathes deeper sleep to veins already  
stilled.

The quick brown wings, the small but  
stronger willed,  
Rest here, at one with rough of twig and  
bark.  
A last leaf spirals to the wind's chill hark.

The cold stream through the tangled  
bracken wreaths,  
And quiet paths lie deep, replete with  
leaves.



—Eva Luoma Photo

FOOT FAULT

By Jane Merchant

WE thought, of course, the shining crystal cloud  
Of light that lay upon the fields was meant  
For us to walk upon, and we were proud  
Of having such a privilege heaven-sent  
To us; we stepped out lightly on the light-  
ness  
Delighting in a world of monotints,  
Until we saw, upon the unmarred white-  
ness,  
A meadow mouse's delicate small prints.  
Exclaiming at the feathery tracery  
So lacy-fine, we grew afraid to stir,  
Ashamed at realizing, suddenly,  
How huge our own footprints, and that we  
were  
So curiously obtuse as not to know  
A human should not walk across new snow.

RAIN AND TEARS

By Dora Toone Brough

GOD sends the rain to wash the dust  
away,  
Refresh the flowers, the thirsty hills and  
plain;  
He gives us tears to bathe our saddened  
hearts,  
And bring us peace, and wash away grief's  
pain.

FROM WINTER, TAKING LEAVE

By Lucretia Penny

FEBRUARY left a note  
Where March could find it.  
"I hung five blossoms out," she wrote.  
"I hope you do not mind it.  
They're on a peach tree in a yard;  
But I have always found it hard  
To leave and not see Spring."

FEBRUARY BROOK

By Ethel Jacobson

HERE whitely sheathed  
Is the frozen song  
That trilled through the meadow  
Summer-long—  
Quiescent, waiting  
Spring's warm breeze,  
To chatter anew  
In melodies.

THE TWILIGHT OF LIFE

By Esther Farnsworth

HOW beautiful is the twilight of life,  
Even though the world is full of strife.  
The richness of experience is ours to enjoy,  
Life is full of realities, not all alloy.

Our daydreams of youth have not all come  
true.

The experiences of life change our view.  
We know we must reap that which we sow;  
We should live our best, that age may glow.

Regrets for the past mend nothing that's  
done,  
We'd best use the present, not yearn to be  
young.  
Happiness means perfecting what we possess,  
Not weeping and wailing, in hopes of re-  
dress.

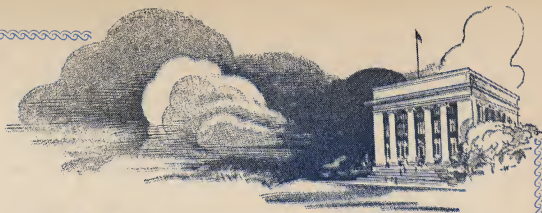
Our moods and emotions at times baffle us.  
They become too rampant even to discuss.  
The glorious gospel is our daily guide,  
God in heaven knew what best to pro-  
vide.

The influence of Satan is always at hand,  
Seeking to destroy God's chosen band.  
God gave free agency, allowing us to choose;  
A wonderful gift which he taught us to use.

Jesus taught us to pray and supplicate  
always;  
This advice to us; for that we give praise.  
We are not left to walk blindly along.  
The words of Jesus lead from darkness to  
dawn.

We see from the hilltop, not from the val-  
ley,  
Our view is much broader, no time to dally.  
We have more sympathy for those who are  
timing  
And reach out a hand to steady their climb-  
ing.

THE IMPROVEMENT ERA



# UNITY

## in the Home — the Church — the Nation

by President David O. McKay

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

(John 17:11, 20-21.)

Thus in one of the most sublime prayers ever offered among men, Jesus makes unity pre-eminent among his followers.

Unity and its synonyms—harmony, good will, peace, concord, mutual understanding—express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

I can imagine few things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is a bit of heaven on earth. There is a sweetness of life in homes in which these virtues predominate. Most gratefully and humbly, I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that good will and mutual understanding have been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, good will are virtues to be fostered and cherished in every home.

In branches and wards of the Church, there is no virtue more conducive to progress and spirituality than the presence of this principle. When jealousy, backbiting, evil-speaking supplant mu-

tual confidence, unity, and harmony, the progress of the organization is stifled.

In the nation, the fostering of discord and contention has long been recognized as one of the chief weapons of those who would undermine, weaken, if not entirely destroy freedom.

Inner weakness is more dangerous and more fatal than outward opposition. The Church is little if at all injured by persecution and calumnies from ignorant, misinformed, or malicious enemies; a greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within.

So it is in the nation. It is the enemy from within that is most menacing.

Perhaps the most gloomy, discouraging period in the American war of independence was when General Washington's army was in Winter Quarters at Valley Forge. He had fewer than ten thousand men. Soldiers were thinly clad, some half naked, others with no clothing but tattered blankets wrapped around them. "So many were sick as the result of privation," writes one commentator, "so many were without blankets, hats, or shoes that one wonders how the army held together at all." Critical and desperate as were these conditions, a greater trial and sorrow, I surmise, came to Washington when some of his friends such as John Adams and Richard Henry Lee turned against him; when General Horatio Gates insulted him by sending reports direct to Congress instead of to Washington, his superior officer. As carrion hawks hover around dying creatures, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant

(Concluded on following page)

## The Editor's Page



(Concluded from preceding page)

schemer. This internal discord and such disloyalty from onetime friends were more crushing than were the attacks of the opposing army.

There are and have long been enemies of freedom in the form of "isms." Only a few of the leaders fight openly. Most of them carry on as termites, secretly sowing discord and undermining stable government and sound principles. Latter-

day Saints should have nothing to do with secret combinations and groups antagonistic to the free agency which God has given to every man, and which "should be maintained for the rights and protection of all flesh, according to just and holy principles."

May the appeal of our Lord in his intercessory prayer for unity be realized in our homes, our wards and stakes, and in our support of the basic principles of freedom.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## The Perfect Resurrection

### Question:

*"What will the state of mankind be at the resurrection? This question was raised when discussing the resurrection of the Savior. He appeared to his disciples with the wounds in his hands, feet, and side. When we come forth in the resurrection, will the earthly scars we get and the deformities remain? If we lose a part of the body, like a hand, arm, or leg, will we be made whole? The teacher of our class designated me to get an answer."*

### Answer:

A LITTLE sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body. When we come forth from the dead, our spirits and bodies will be reunited inseparably, never again to be divided, and they will then be assigned to the kingdom to

which they belong. All deformities and imperfections will be removed, and the body will conform to the likeness of the spirit, for the Lord revealed that "that which is spiritual" is in "the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D. & C. 77:2.)

The Prophet Amulek has stated the case very clearly in these words:

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death. . . .

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now, the restoration shall come to all, both old and young, both bond and free . . . both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to

an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Alma 11:42-45.)

Alma testifies to this same thing speaking of the resurrection of our Lord which will give him power to call forth all of the dead. He says:

"Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame." (*Ibid.*, 40:22-23.)

We must not judge the resurrection of others by the resurrection of Jesus Christ. It is true that he appeared to his disciples and invited them to examine the prints of the nails in his hands, his side, and in his feet, but this was a special manifestation to them. We should know that the disciples had failed to understand that he was to rise again, and this manifestation was for their benefit. Thomas was absent, and it was with some difficulty that the other disciples could convince him that the Lord had risen. Thomas was not worse than any other one of the Apostles. Perhaps they would have done just what he did had they been absent. The Lord said to them and later to him. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39; see also John 20:27.)

When the Savior comes to the Jews in the hour of their distress as recorded in the Doctrine and Covenants, Section 45, verses 51 to 53, he will show them the wounds in his hands and in his feet.

"And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

"Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

"And then shall they weep because of their iniquities; then shall they lament because they persecuted their king."

The Prophet Zechariah has also prophesied of the Savior's second coming and his appearance to the Jews when they will flee from their enemies and the Mount of Olives shall cleave in twain making a valley in which they shall seek refuge. At that particular time he will appear and they shall say: "What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends." (Zech. 13:6.) Then will they mourn, each family apart, because they had rejected their Lord.

It is true that he also showed these wounds to the Nephites when he visited with them with the same purpose in view, to convince them of his identity, and give to them a witness of his suffering. It can hardly be accepted as a fact that these wounds have remained in his hands, side, and feet all though the centuries from the time of his crucifixion and will remain until his second coming, but they will appear to the Jews as a witness against their fathers and their stubbornness in following the teachings of their fathers. After their weeping and mourning they shall be cleansed.

*Joseph Fielding Smith*

## THE POWER OF WORDS

by Katherine Beris

FROM the tiny cradle to the quiet grave, words influence our vast universe.

As infants we learn how to speak and use words to express our thinking, then as adults we learn how not to speak and how best to use our vocabulary, through deep study, and many times through bitter experience.

In Ecclesiastes, we read, "... a fool's voice is known by multitude of words." (Ecc. 5:3.)

No mere stringing of words together will make up for the absence of an interesting idea, and our listeners will be quick to detect the emptiness of what we are saying.

To be able to say the right words at the proper time is an artistic accomplishment, that is to say, speaking

words that are worth while and not meandering into all sorts of byways.

Words are a conveyance to visualize our thinking out loud, where soul touches soul and the spirit takes fire within. Words play as a symbol upon the human mind for instruction and inspiration. The words we speak have a way of echoing back to us in a way that leave their imprint on our lives. How careful we should be in choosing the words we speak!

The story is told of a small boy and his mother who lived high up in the Rockies.

One day, after he had been punished severely by his mother, the lad ran to the edge of a precipice and

shouted back at her, "I hate you! I hate you!"

Across the ravine came the echo, "I hate you! I hate you!"

Thoroughly frightened, the boy ran to his mother and sobbed, "Who is that bad man over there who shouted, I hate you?"

Taking the boy's hand, the mother led him back to the edge of the precipice,

"Now son," she said, "Call out I love you! I love you!"

The lad did as he was told.

Clearly and sweetly the echo came back, repeating his words.

"My child," said the mother, "that is the law of life, what you say comes back to you to bless you or curse you."



Richard L. and Alice Thornley Evans with their four sons: William, front, and l. to r., Richard L., Jr., John Thornley, and Stephen.

# Richard L. Evans

## OF THE COUNCIL OF THE TWELVE

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR

**R**ICHARD L. EVANS' devotion to the Church is inherited from a long line of worthy ancestors. Likewise his qualities of mind and spirit and many of the lovable and laudable characteristics which have endeared him to millions of Americans seem to be inherited to a remarkable degree. No doubt he is most widely known for his weekly radio sermonettes. But those who know him well know of the many other sides of his life.

The talents and virtues which are combined so delightfully in this newest and youngest member of the Council of the Twelve, can be clearly traced to his father and mother, and through them to the lives of the seven grandparents and great-grandparents

who accepted the gospel in the early years of the Restored Church. These family names include: Evans, Neslen, Alldridge, Stevens, and Woolley.

A great-grandmother, Mary Woolley Evans, died en route to Utah in 1862 and lies buried near Florence, Nebraska, a testimony to the cause she embraced. Her son, David Woolley Evans, who was Richard's paternal grandfather, came to Utah in 1860, and died here when still a young man of forty-three. But he had already lived more abundantly and usefully than most men who survive to old age. He was born at Louth, England, in 1833, and worked as a boy at the shoemaker's bench with his father.

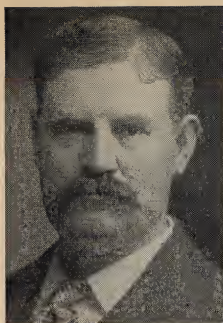
Becoming permanently crippled

from an accident when a boy of nine and having no chance for formal schooling, David Woolley Evans somehow found time to become shorthand writer, grammarian, newspaper editor, musician, and linguist. It is reported that he spoke several foreign languages, especially French, fluently. Baptized a member of the Church, in England, when twenty-one years old, he came to Utah alone six years later. Here he worked and saved enough money to send for his widowed mother and five of her younger children, in 1862. In the sixteen years he lived in Utah he became one of Brigham Young's secretaries, teacher in Brigham Young's school, first violinist in the original Salt Lake Theatre orchestra, associate editor of the *Deseret News*. Perhaps he is best known for his service as official Tabernacle reporter where he distinguished himself as one of the most able shorthand reporters of his time.

Richard Evans' paternal grandmother, the wife of David W. Evans, was a daughter of Richard Alldridge, writer of early Mormon hymns, which are still popular today. Richard's father, John Alldridge Evans,

THE IMPROVEMENT ERA





John Alldridge Evans, father



Florence Neslen Evans, mother



Alice T. Evans



Richard L. Evans

was one of the sons of this couple. When John, the eldest, was eleven years old, his father died, and John had to assume at once the responsibilities of providing for his mother and for her own four children, plus two others who were reared in the Evans home.

John A. Evans also was shorthand reporter and musician, which arts he learned from his father. Starting as an errand boy at the *Deseret News* John worked his way up the ladder until he became the paper's general manager. Also, like his father, John A. Evans was self-taught, "self-made": a devoted Church worker, a keen student of literature and the arts, a

floriculturist of considerable reputation, and a man of great integrity and dependability. For many years he served in the Eighteenth Ward under Bishop Orson F. Whitney as ward clerk, and, later with Thomas A. Clawson, as a member of the bishopric. He was a penman of unusual ability.

An accomplished musician, John Alldridge Evans specialized in the clarinet, the bassoon, and other woodwinds though he gave up playing professionally when he discovered it interfered with his family life and his Church activities. However, in his later years he was "drafted" whenever the Utah Symphony or-

chestra of that day, under the baton of Professor Anton Pedersen, prepared for a major concert, because he was one of the few people in the state who played the bassoon.

On his mother's side Richard Evans is a grandson of Robert F. Neslen and a great-grandson of Samuel F. Neslen, both converts to the Church from Lowestoft, England. Samuel Neslen was preparing to become a Methodist minister when the Mormon missionaries found him. He soon joined the Church. He then decided to give land and money for the building of a chapel so the Saints of his native city could have a place to meet.

*(Continued on following page)*



Richard at about 8 years of age.



As the choir prepares for a nationwide broadcast in the Salt Lake Tabernacle, with Frank W. Asper at the organ, J. Spencer Cornwall conducting, and Richard Evans at the microphone.

## Richard L. Evans

(Continued from preceding page)

Later the Neslen family emigrated to Utah accompanied by forty-two other Saints for whom he advanced funds for the trip. They were eight and one-half months en route, arriving in Salt Lake City in September 1853.

Robert Neslen, Samuel F.'s second son, was also preparing for the ministry and serving as an apprentice-preacher when converted to "Mormonism." He later filled three missions for the Church in England. Called home with others in 1856 near the time of the Johnston's Army episode in Utah, he reached America but separated from the rest of the party when they went west, so he could take care of his dying missionary brother, Samuel Neslen, in New York City. After Samuel's death, but before returning to Utah, Robert returned to England to complete a second mission.

Robert Neslen was a great devotee of the theater. As one of his relatives said, "He was an actor at heart." He was also a rare humorist and doubled as costumer-actor in the early Salt Lake Theatre productions, being cast usually in character and comedy parts.

We first take notice of Richard's maternal grandmother, Eleanor Stevens Neslen, when she was a young convert-member of the Church in



Richard Evans in September 1938 sportscasting the speed trials on Bonneville Salt Flats.

Bristol, England, while Elder Robert Neslen was filling his first mission. Elder Neslen, accompanied by Ezra Taft Benson (great-grandfather of the present Apostle) was being prevented from returning to his lodgings by an angry mob who threatened them with violence as they left a nighttime preaching service. The young woman, who later became the wife of Robert Neslen, pushed her way boldly through the mob to escort the missionaries to the home of her parents, where they remained for the night until the mob had dispersed.

Richard L. Evans has acquired much from these stalwart ancestors as well as having his own inimitable characteristics.

One side of his nature that the radio audience is unaware of is his humor. He has a dry wit that is sometimes explosive in its effect. Tense moments have relaxed under the humorous relief that Brother Evans has been able to inject. At times he himself has felt, although no one else ever feels it, that he has not maintained the dignity which he was supposed to have.

From his mother Brother Evans learned the value of a great and enduring love. Although John A. Evans, Richard's father, died when Richard was only ten weeks of age, Sister Evans never allowed the memory of their love to die. The older brothers and sisters could remember the deep affection that existed between their parents; the younger ones were made to feel their father's presence and concern and love on every occasion.

Richard himself nearly passed away during the winter after his father's death. He contracted membranous croup and almost choked to death on several occasions.

The Evans family had their sorrows and hardships, but family occasions have been made much of with the five girls and the four boys who constituted the family. They enjoyed one another when they were young, and they have continued to enjoy one another, even though death

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THE IMPROVEMENT ERA



Mrs. John A. Evans and her nine children, taken about seven years after John A. Evans, the father of the family, died: Front row, left to right: Alldridge N. (deceased), Mrs. Florence Neslen Evans (mother, passed away in 1940), Richard L., Florence E., and David W.

Second row: Mary (Mrs. Rupert Soderberg), Elizabeth (Mrs. Roland G. Kaiser), John Elmer, eldest brother (deceased), Lucille (deceased), and Ruth (Mrs. Milton W. Cutler).



# To Help Guide Our Youth

by Dr. Antone K. Romney  
and Dr. Henry L. Isaksen

COUNSELING SERVICE, BRIGHAM YOUNG UNIVERSITY

## The Place of Prayer in a Modern World

AS COUNSELORS at Brigham Young University, we are frequently called upon to help young people clarify their thinking with respect to the place of prayer in their lives. Some are caught in a struggle between the teachings of their parents with respect to prayer and the apparent self-reliance of many of the people around them. With the advancement of knowledge in such areas as medical science, psychology, and history, some suspect that prayer is being replaced by other ways of obtaining the desired blessings of life. There are those who have looked upon prayer as the "magic lamp" by which they could obtain anything they desired. The disappointments which inevitably follow such an attitude toward prayer may lead them to discard prayer completely or to reconstruct their understanding of prayer.

What, then, is the place of prayer in a modern world? How can we build a foundation of faith in the efficacy of prayer? And how can we reconcile our beliefs in prayer with our studies of medical science, history, and psychology?

Basic to an understanding of prayer is the recognition that God is a personality and that he cares for and understands each of us individually. Did not Christ tell us, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

"But the very hairs of your head are all numbered."

"Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10:29-31.) Also basic is the truth that prayer is an habitual attitude of communion with God and not just a periodic plea for special privileges based on selfish desires. It

is one of the loftiest experiences which man can enjoy—a continuous fellowship and communion with a personal God. It is not, then, merely the repetition of words but a continual and ever-present desire for harmony with God, rather than the seeking of gifts at his hand. Prayer has failed in many people's lives because they have considered it a duty and an obligation rather than a sacred privilege. Fortunate are we if we can declare with the Psalmist, "O God, thou art my God; early will I seek thee: . . ."

"Because thy lovingkindness is better than life, my lips shall praise thee."

"My soul shall be satisfied. . . ." (Psalm 63:1, 3, 5.)

Perhaps the greatest testimony to the truthfulness of this concept of prayer as a sacred privilege to commune with a personal God is that borne by Joseph Smith. In answer to his humble prayer for knowledge, God the eternal Father and his Son Jesus Christ personally manifested themselves to him, and he declared with power the actuality of the existence of God and his interest in his children. We, too, may know that God hears and answers our prayers as he did the prayers of the boy Prophet, of the pioneers, and of the prophets of old.

We may not assume, however, that none of our prayers will go unanswered. Many people who understand these truths find that they do not always receive the blessings for which they petition the Lord; for example, Christians have prayed for two thousand years, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) Yet when we observe the world today, we find

that the very nations which have prayed thus are at war with each other. Why do their prayers go unanswered? Let us examine prayer more closely. Men pray not only when they formally bow before the Lord, but their very lives indicate the things for which they are praying. In this sense everyone prays for that which he most desires. What are our greatest desires in life? What are our innermost ambitions? Prayer in the sense in which we are now speaking is the settled craving of a man's heart.

Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.  
—James Montgomery

If man ever finds peace on earth, it will be because man desires peace on earth above all selfish interests. Peace must become man's major and most important desire. Why has the nation's prayer, "Thy will be done in earth, as it is in heaven," been left unanswered? Because it was not a prayer of major desire in a Christian world. Men as a whole have not worked for peace; they have only asked for it.

If we think of prayer in this light, we see that one's real prayer in life may not always be the same as his outward petition. In our outward petition to God we may ask for one thing while our sincere desire is for another. Thus, our spoken prayer may not be granted. We might then complain that our prayers are unanswered while in reality we have not sincerely desired the thing for which we have outwardly prayed. If, on the other hand, we actually live for our prayers, we may expect that they will be answered in the Lord's due time and in his way.

What is the place of prayer in a modern world? It holds the same place as it did in the lives of the pioneers, who relied upon prayer to obtain the very necessities of life and

(Concluded on page 126)

# You Can Look Forward With Confidence

by the Honorable Ezra Taft Benson

UNITED STATES  
SECRETARY OF AGRICULTURE

**D**URING the past three decades, we have experienced periods of prosperity and periods of depression, periods of peace and periods of war; and now we are in a period of neither peace nor war. Basically the farm problem today is the same as it has been for over thirty years. It is this—how to conserve soil, improve income, and reduce costs, having in mind the welfare of all our people during that period of the business cycle when we have a buyer's market. This problem has become more and more acute as we have changed more and more from a country of rural people to a nation with only one-sixth of our population living on the farm. Today industry and labor have achieved reasonable stability with respect to prices and wages. This industry has done by its ability to adjust production to market needs. Labor has achieved its stability through collective bargaining, the minimum wage, and effective wage contracts.

For thirty years and longer we have struggled on the farm front to bring about economic stability for the producers of the nation's food and fiber. There was the era following World War I, with its effort to control prices through organized marketing. In the middle twenties numerous efforts were made to solve the problem. The Agricultural Marketing Act of 1929 created the Farm Board and the stabilization fund. These efforts placed major emphasis on marketing. Then in 1933-34 production control was tried. First, there was the program to kill little pigs and plow under cotton. Gradually there evolved the acreage allotment and marketing quota system which is still in operation. Supplementing this there was a stamp plan, the school lunch program, and the loan and purchase price support programs. Most of these still exist.

## EDITOR'S NOTE

On January 21, 1954, Ezra Taft Benson had been Secretary of Agriculture for one year. During this time, in spite of much opposition from many sources, he has fearlessly carried out a program for the bettering of American agriculture and for the more efficient operation of the department. The following statement of policy, taken from an address delivered at the national plowing contest, Eau Claire, Wisconsin, in the fall of last year, is reproduced here so that our readers may know where the Secretary of Agriculture stands on the farm program, and why.

Since 1933 practically all farm legislation has been designed to control production as a way of strengthening prices. Some of the legislation has supports at seventy-five to ninety percent, and some has been mandatory at ninety percent of parity.

All of these efforts together have not brought about price stability.

Nevertheless, with all their faults, existing farm programs are the only legally-authorized tools we have in 1953 with which to fight for agricultural price stability. And as we search for improvements, this ad-

ministration has and will do everything in its power to enhance farm prices in 1953-54, using the implements at hand.

The President and his cabinet are pledged to this task. A year ago, at Kasson, President Dwight D. Eisenhower told you,

"Without any 'ifs' or 'buts' I say to you that I stand behind—and the Republican party stands behind—the price support laws now on the books. This includes the amendment to the basic Farm Act, passed by votes of both parties in Congress, to continue



—USDA Photo, by Forsythe

Secretary of Agriculture Ezra Taft Benson shows President Eisenhower a purebred Holstein from the Dairy Experiment Station at Beltsville Research Center.



through 1954 price supports on basic commodities at ninety percent of parity."

That should be a full answer to those people who say that this administration is against existing farm programs because they give the farmer too much. Actually the reverse is true. The present farm programs don't go far enough.

They don't go far enough when it comes to assuring the farmer an equitable share of the national income.

They don't go far enough when it comes to providing incentives for progress.

They don't go far enough when it comes to developing new users and expanding markets for farm products.

They don't go far enough when it comes to encouraging the best uses of our natural resources.

They don't, by pricing commodities out of world markets, go far enough in developing and expanding foreign trade.

They don't go far enough because in some cases they price some commodities out of the domestic market.

I realize fully that farmers today are caught in a cost-price squeeze. They are being told by some who pose as friends that this administration and the Secretary of Agriculture are talking rather than doing, studying rather than acting.

This is utter nonsense.

Let us look at the record.

One of the first actions I recommended to the President when I became your Secretary of Agriculture was the decontrol of meat and livestock from the shackling hands of the Office of Price Stabilization. This action was taken within two weeks of President Eisenhower's inauguration. At that time the pipeline was full of dressed beef, and there was a great danger that a large portion of the fat cattle coming to market could not find an outlet at all. The market had been breaking for several months, long before the November election. This prompt action stabilized the fat cattle market, got beef into consumption, and has since resulted in an improved market. The housewife was able to give her family more of the meat products of our farms and ranches, and we were able to move



—USDA Photo, by Forsythe

Ezra Taft Benson, Secretary of Agriculture, at his desk in the nation's capital.

quickly to get our cattle business in order by putting beef into consumption in record volume. When we removed the artificial barriers to distribution and consumption that were pricing beef out of the market, it benefited the cattle producer by gaining friends for his product rather than confounding further his problems.

This was direct and immediate benefit to the people of the United States.

I charge that the actions of the preceding administration in insisting upon keeping price control and compulsory grading on meat and livestock were among the major contributing factors in creating the problems we have been faced with in marketing record numbers of cattle on a falling market.

These falling prices created painful problems for cattle producers. The drought has intensified those problems. High price supports for corn and other feed grains have discouraged cattle feeders. Under the law, government-held grain cannot be sold at less than support prices unless it is in danger of deterioration. In spite of these handicaps, we have taken every action we could to help solve the problems of beef producers, and we are continuing to do so. We

know that more consumption is the ultimate answer. We have already bought more than one hundred million pounds of beef. This program will continue. We have just completed plans for further purchases for export.

I have issued a call for a special meeting of representative livestock producers, packers, and meat distributors to meet with us to review everything we have done so far and to look ahead. We will continue to do our full part in maintaining a healthy livestock industry.

Our wheat supply is at an all-time high. In view of the large carry-over, the law required that I proclaim marketing quotas for next year's crop and provide a referendum in which wheat farmers themselves could determine their future course. They overwhelmingly approved quotas. In view of the major adjustments made necessary from all-out production to today's lower demands, it is my feeling that, under the circumstances, the farmers have made a logical decision. The department will co-operate with them in carrying out the control program in an equitable and constructive manner.

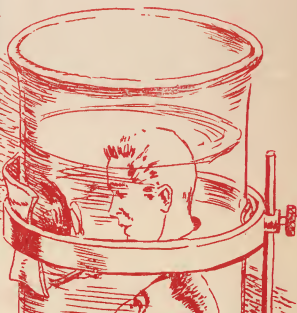
Wheat is a striking example of how surpluses lead to controls. In other

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# Formula for Fun!



by Estelle Webb Thomas



GRANDMA couldn't get it. Neither could I, for that matter. How Susie, who never gets the same answer twice when adding two and two and thinks milk turns sour because it thunders, should decide to take chemistry. But if there's one thing you learn from being a brother to a girl like Susie, it's tact. And then, I've found if you wait long enough, someone's bound to say it for you and if it's the wrong remark, they're in the soup instead of you. Not bad reasoning, eh? Well, as Dad says, Sue's education is a family affair. We're all in it together.

It was Sally who came up with the answer. She's Susie's best friend, though why, is the sixty-four dollar question. Whatever Sally may have, it certainly isn't tact. While the family handle sensitive Sue with kid gloves, as Grandma puts it, Sally uses a pickax. Sue was patiently trying to explain her choice of chemistry to Grandma, without much success.

"It just never would have entered my head when I was a girl!" Grandma said, looking bewildered.

"Naturally not, Grandma," Sue answered with dignity. "It would not enter my head to sit and sew carpet

rags for four or five hours a day, as you did when you were a girl."

"But I had a rag carpet to start my married life with. How's your chemistry going to help you there?"

"If I decide to marry," Sue said coldly, "and whether I do or not, it will help in all sorts of ways. This is an atomic age, Grandma. One simply must have a knowledge—of the laws that govern the universe—"

"Wait a minute!" I interrupted, "aren't you getting into advanced physics or something?"

Sue looked confused, "Well, I only enrolled yesterday. But it's all the same thing. One can't go on being blissfully ignorant at such a vital period of the world's history; one simply has to—"

"In other words, Grandma," shouted Sally (because her grandmother is deaf, she always yells at ours—see what I mean about tact?), "in other words, there are eleven boys in the class—and Sue!"

"You mean—?"

"Exactly. Susie's the only girl in the class! You understand her sudden interest in chemistry now?"

Sally and Grandma laughed in that odious way people do when they're discussing you as if you weren't present. Somehow, although I razz Susie a lot, it always makes me boil when other people do. I said, "Oh, Formy'll be there, in case she needs a chaperone."

Sue gave me a glance that showed she appreciated that. After all, we've never failed each other in a crisis, although she puts quite a strain on friendly relations at times. Formy, I might explain, is Mr. Ferris. Away back in antiquity, some kid called him "Mr. Formula," and the name stuck. He doesn't mind. He even laughs if someone absent-mindedly calls him "Formy" to his face.

I wondered if there could be something in Sally's crack when Susie took so long to dress next morning that she missed breakfast. She dashed downstairs at the last possible minute, breathlessly explaining she had overslept, kissed Mother and Grandma, and shook hands with Dad. Then she was out of the door calling, "Come on, Johnny, we'll be late!"

"What's the rush?" I grumbled, grabbing a piece of toast with one hand and my books with the other.

THE IMPROVEMENT ERA



But I was pretty sure it was to avoid comment on the fact she was wearing her new coral sweater and her pearls. Susie has been heard to say it is poor taste to wear jewelry to school.

It always looks sort of funny to see Dad and Sue shake hands so formally whenever she leaves the house. Susie has always been a great one to kiss us all good-bye as if she was leaving forever. But after Dad had gone to the office several times, with big, red kisses here and there, wherever Susie happened to light in her hurried flight and been razed about it by the office force, he had it out with her.

"Susie," Dad said solemnly, "you and I have been on kissing terms ever since the day we first met, haven't we?"

"Sure, Daddy. Why?" Sue looked wide-eyed and puzzled.

"I want you to understand that, theoretically, we still are," Dad went on, in the same tone. Then he said, irritably, "But hanged if I'm going to be the laughingstock of the office! Would you mind just shaking hands hereafter?"

Naturally, Sue was a little hurt and said, with dignity, that there were plenty of people who would be glad of the chance to kiss her. But Dad was firm, and so they simply shake hands except when Sue has scrubbed her warpaint off.

I don't know what Susie learned in chemistry class that morning, but I learned why she was taking it. I happened to glance out of the library window at the end of the first period and saw her coming across the campus with Lex Brink. He was carrying her chemistry book. She was looking up into his face and he was looking down into hers until I wondered how they could tell where they were going. But since he's the most perfectly co-ordinated member of the basketball squad, of course he couldn't fall down, and no doubt he was guiding her by radio control. They may learn those things in chem. I wouldn't know, I haven't taken it.

But I hated to see Sue going all out for a guy like Lex. I figured we'd have another broken heart to cope with before long. That evening I tried to kid her about it a little, but she was very Big Sister, and I was demoted to the adolescent again. "Lex? He just happened to walk to study hall with me. I'm not even to do lab with him. Formy paired us off for lab, and Lex has Arthur."

"Who did you get?"

"Paul. Lex acted sort of disappointed. I think he naturally thought, since I'm the only girl, Formy would put us together." She smiled, self-consciously, "He said, coming across the campus, that was an axiom."

"What's an axiom?"

"Lex says it's a self-evident truth. I'll have to learn all those definitions. He talks so cute in chemical terms!"

As the weeks went by, Susie began using a lot of technical terms around home.

Lab was fun, she said, and Paul was a whiz, but she let him do the experiments alone at first, while she watched. Later, she'd take an active part. Poor, trusting Paul, I thought.

"You know, Grandma," Susie said, one evening, as we sat around the fireplace, "wood used to be simply wood, and coal, coal!"



"What is it now?"

"Thanks to chemistry, it's rayon and dozens of other things we couldn't get along without."

"Got along without 'em once!" Grandma said, unimpressed.

"Oh, Grandma!" Sue's tone said all the things her lips were too polite to utter.

Just as I feared, Susie came home from the next lab session with her bangs singed. She was very non-chalant about it, and said gaily, "You should see Paul! He hasn't a sign of an eyebrow left!"

"What happened?"

"Well, I was trying to prove the conception of combustion as oxidation and got confused—"

"Never mind," Dad said, passing the sweet potatoes, "eat your dinner."

"Did you know chemists have dis-

covered one hundred and eighteen uses for the sweet potato?" Sue asked, taking one and looking at it as if it were a molecule or something.

"They were created for food!" Grandma said sternly, as if Sue had been sacrilegious.

"Milk, dear?" Mother held the pitcher, ready to pour some on the troubled waters.

"Milk provides material for buttons, ornaments, telephone instruments—" The telephone cut Susie's lecture short, and everybody laughed. She came back to the table with her eyes shining. "Lex wants me to go to the show. Whatever will I do with these scorched bangs? Guess I'll have to curl them, and curled bangs aren't my type."

"Surely chemistry has some solution for that!" Grandma sniffed. But Sue only laughed.

As the winter wore on, Susie had dates with Lex fairly often and went out occasionally with others of her classmates, except Paul. Paul never came around. I figured he thought he had done his duty by the *femme fatale* when he took lab with her, for Sue was actually a dangerous woman. She blew Paul up and otherwise injured him so often he took it as a matter of course. She said, resentfully, we didn't need to waste so much sympathy on Paul—she didn't get off scot-free. And it was true. She could match acid burn for acid burn, cut for cut. (Formy said Sue had the highest record for broken retorts in the history of the class.)

Paul was a shy, quiet sort of guy who didn't seem to care much for girls and probably never would after this experience with Susie. I imagine that's why Formy teamed them together in lab. He thought Paul wouldn't lose his head over a girl companion.

Just before Christmas holidays, Susie came home rather pale and silent. At dinner, she seemed to have no appetite. I passed her the hominy and urged her to have some, "You know, corn yields paper, acids, starch, and alcohol for motor fuel, and even as hominy, it's pretty good."

But instead of an admiring smile for effort, she gave me a look of horror.

"Never joke about that horrible chemistry again!" she said, bursting into tears.

"Why, honey, what's wrong?" Dad

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# NEW APPROACHES TO BOOK OF MORMON STUDY

by Hugh Nibley

PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

## PART 4

*Circumstantial Evidence:* Entirely apart from the contents of the Book of Mormon and the external evidences that might support it, there are certain circumstances attending its production which cannot be explained on grounds other than those given by Joseph Smith. These may be listed briefly:

(1) There is the testimony of the witnesses. (2) The youth and inexperience of Joseph Smith at the time when he took full responsibility for the publication of the book—proof (a) that he could not have produced it himself and (b) that he was not acting for someone else, for his behavior at all times displayed astounding independence. (3) The absence of notes and sources. (4) The short time of production. (5) The fact that there was only one version of the book ever published. This is most significant. It is now known that the Koran, the only book claiming an equal amount of divine inspiration and accuracy, was completely re-edited at least three times during the lifetime of Mohammed. This brings up (6) the unhesitating and unchanging position of Joseph Smith regarding his revelations, a position that amazed Eduard Meyer more than anything else. From the day the Book of Mormon came from the press, Joseph Smith never ceased to spread it abroad, and he never changed his attitude towards it. What creative writer would not blush for the production of such youth and inexperience twenty years after? What imposter would not lie awake nights worrying about the slips and errors of this massive and pretentious product of his youthful indiscretion and roguery? Yet, since the Prophet was having revelations all along, nothing would have been easier, had he the slightest shadow of a misgiving, than to issue a new, revised, and improved edition, or to recall the book altogether, limit its circulation, claim it

consisted of mysteries to be grasped by the uninitiated alone, say it was to be interpreted only in a “religious” sense, or supersede it by something else. The Saints who believed the Prophet were the only ones who took the book seriously anyway. (7) There has never been any air of mystery about the Book of Mormon; there is no secrecy connected with it at the time of its publication or today; there is a complete lack of sophistry or policy in discussions of the Book of Mormon; it plays absolutely no role in the history of the Church as a pawn; there is never dispute about its nature or contents among the leaders of the Church; there is never any manipulating, explaining, or compromise. The book has enjoyed unlimited sale at all times. (8) Finally, though the success of the book is not proof of its divinity, the type of people it has appealed to, sincere, simple, direct, highly unhysterical and non-mystical, is circumstantial evidence for its honesty. It has very solid supporters.

The reader, using Franklin S.

Harris, Jr.’s<sup>21</sup> excellent new collection of materials, might add to these lists at his leisure. When one considers that any one of the above arguments makes it very hard to explain the Book of Mormon as a fraud, one wonders if a corresponding list of arguments against the book might not be produced. For such a list one waits with interest but in vain. At present the higher critics are scolding the Book of Mormon for not talking like the dean of a divinity school. We might as well admit it, the Victorian platitudes are simply not there, but what a fatal blow to the Book of Mormon it would be if they were!

## NEW DISCOVERIES

Until the year 1947 all ancient texts in the possession of our schools and libraries were such documents as had survived by accident. Ancient writers knew and hoped their words would be copied, as we learn from the Roman poets, but no one expected that the very paper or leather on which he was writing would survive the ages. Perhaps the most remarkable type of accidental preservation in modern times has been that of the *genizas*. *Genizas* were windowless rooms or bins connected with ancient synagogues; into these bins were thrown all old worn-out books of scripture to await a time when they could be burned with proper reverence, for since such texts contained the name of God they could not be thrown into common trash heaps or burnt with ordinary junk. Being windowless—and having little or no ventilation, the *genizas* were occa-



The photograph above shows the mountainous terrain west of Aqaba. It was through such country as this that Lehi and his people probably passed on their journey through the wilderness.

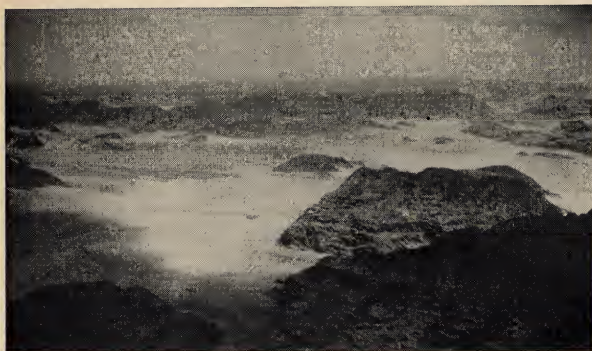


sionally walled up and forgotten, and so their precious contents—Hebrew biblical texts of many centuries ago—were preserved in safe obscurity while the Bible texts in continued use were altered again and again by various learned committees through the centuries.<sup>22</sup> The rediscovery of some of these *genizas* has shown to just what extent our Hebrew Bible has been corrupted through the years; the scholar, Paul Kahle, who has made the study of the old *geniza* texts his lifework, has been at particular pains to emphasize certain points of textual criticism which other scholars habitually overlook. One of these is the principle, which should be apparent enough, that there is only one way in which the purity of a text can possibly be preserved through long periods of time, and that is to conceal the text completely from the eyes of men. For years the experts have thought their rules could resur-

Apocrypha as described in Section 91 of the Doctrine and Covenants (1833): "... There are many things contained therein that are true, and it is mostly translated correctly;

"There are many things contained therein that are not true, which are interpolations by the hands of men.

"And whoso is enlightened by the Spirit shall obtain benefit therefrom." (D. & C. 91:1-2, 5.) The habit of scholars right down to the present has been to accept or reject apocryphal works completely, and only since the momentous discoveries beginning in 1947 has the correctness of the Lord's evaluation in Section 91 become fully apparent. The new documents have been shown, for example, that such Apocrypha as *Jubilees* and the *Testament of the XII Patriarchs* while full of interpolations are nonetheless among the most valuable and authentic sources we have for the understanding of early Christianity.



The above photograph is taken from Aqaba looking east over the plains.

rect ancient texts in their purity, and to this day Westcott and Hort's *New Testament in the Original Greek* is still widely used, though we now know that we shall probably never get a text of the New Testament "in the original Greek," and it is being seriously questioned whether the original language of the New Testament was Greek at all! Only within the last few years has the true force of I Nephi 14:26 become apparent: "... and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel." Unless documents are actually thus "sealed up," they invariably suffer the fate of the

for the present we are left to speculation.<sup>24</sup> In this, however, we may enlist the aid of a document related to the scrolls, the apocryphal Assumption of Moses (as preserved in a Latin copy of the sixth century) in which Moses before being taken up to heaven is instructed by the Lord to "seal up" the covenant: "Receive this writing that thou mayest know how to preserve the books which I shall deliver unto thee: and thou shalt set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which he made from the beginning of the creation of the world." The purpose of this hiding, we are told, is to preserve the books through a period of darkness when men shall have fallen away from the true covenant and would pervert the truth.<sup>25</sup> In his *Chronicon*, in which Eusebius often displays a really remarkable intimacy with genuine ancient sources (e.g., Berossus and Sanchthoniaton) we learn that Noah was ordered in his day "to inscribe in writing the beginning, middle, and end of everything, and to bury the records in the city of Sippar."<sup>26</sup>

Here we see that there was actually an ancient tradition in Israel, according to which one dispensation would hide up records to come forth in another. Now the newly found Dead Sea scrolls not only show marked affinities with the assumption of Moses, but the peculiar manner of their preservation is also exactly that prescribed to Moses: they were found in specially-made earthen jars, wrapped in linen which was "coated with wax or pitch or asphalt which proves that the scrolls were hidden in the cave for safe preservation, to be recovered and used later again."<sup>27</sup> By whom? The peculiar method of storage also indicates very plainly that the documents were meant for a long seclusion, for the purpose of such treatment of documents is explained in the Moses text, and to lay a roll away with the scrupulous care and after the very manner of entombing an Egyptian mummy certainly indicates a long and solemn farewell and no mere temporary storage of convenience.

At any rate, we now have proof both of the tradition and practice in Israel of hiding up holy documents as the only means of conveying them in their purity to the men of another and a distant age. With this, one of

(Continued on page 125)



# In the STEPS of ABRAHAM

by Stanley Kimball

## PART 2

—Photos by the author.

The famous arch of Ctesiphon, capital of New Persia (c. 225 A. D.). These ruins are famous for the widest single-span vault of non-reinforced brickwork in the world. The arch stands 80 feet high and 125 feet wide.

WAITING for the train to Baghdad gave me a little time to think of the day's visit in Ur. How thrilling it was to have stood atop the ziggurat, looking northward in the direction of Abraham's migration, and read from Genesis and Abraham. This flat country reminded me of the time I had stood on the summit of a Mayan pyramid in Chichen Itza.

It was easy to understand how the inhabitants of ancient Mesopotamia became the "first astrologers." Here the heavens can be studied from horizon to horizon.

Abraham was called of God to forsake the land of his birth. Genesis does not tell us why he was so commanded. It is in the book of Abraham that we are told that it was due to the idolatry that abounded there. Abraham's biography tells us that even he was nearly offered as a sacrifice.<sup>16\*</sup> Volumes have been written on the call of Abraham.

He was to go to the land of Canaan (Palestine today). Across the Syrian desert the journey may have been made in a hurried forty-five days.<sup>17</sup> But Abraham almost doubled the distance by first going to Haran.<sup>18</sup> He took with him Lot and his wife, Sarah, his own wife, and his father, Terah. The preparations of this journey are graphically recounted in Susa

Young Gates' *Prince of Ur*.<sup>19</sup> Journeys were made in comparative safety from Ur by way of Haran (modern spelling "Harran"), Aleppo, Damascus, and Jerusalem to the Nile Delta. We know that Abraham himself was a relatively late traveler along this historic road.<sup>20</sup>

No one has been able to pinpoint the route Abraham took to Haran. It is probable, however, that he would have stayed close to water whenever possible. Between Ur and Palestine there are several rivers that he could

have followed. On the first step of the journey, that is, to Haran he could have gone by way of the Euphrates or the Tigris. I decided to go at least as far as Baghdad by the Euphrates.<sup>24</sup>

When the train arrived, I found myself back in the same compartment with the British Tommies that had taken the mail to Basra. They had not been very impressed with Sindbad's old port.

There was little of interest to be seen from the railroad between Ur and Babylon. We passed near the



"The Treasures of Ur" now on display in the Archeological Museum in Baghdad. Note the helmet of "Mes-kalam-dug, Hero of the Good Land."

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\*Numbers refer to notes at end of instalment.





The greatness of Babylon is gone. These are some of the few remaining ruins. Date trees in the background trace the course of the Euphrates River.



The desolation of Ur, great city that was the "home town" of Abraham. What few remains are visible today we owe to the twelve years of research done by Sir Leonard Woolley. Abraham may very well have trod these streets.

mounds of Tell-el-Obeid, Erech, and Larsa.

In the fields around the small villages we saw the *fellahin* plowing with wooden plows almost identical to those shown in Sumerian drawings, and working with spades similar to those which appear in Assyrian reliefs.

Babylon is a famous Biblical city, but at the time Abraham passed this way, Babylon was relatively unimportant.<sup>25</sup> It did not assume any real importance until Hammurabi made it supreme throughout the Babylonian plain.<sup>26</sup> The Babylon that we generally think of is the Babylon of Nebuchadnezzar (604-561 B.C.), fourteen centuries after Abraham.

It is difficult to describe the first impression of this fabled city. Who does not remember hearing in Sunday School about the Tower of Babel, the

Hanging Gardens, Daniel in the lions' den, the great statue of Nebuchadnezzar, Belshazzar's feast, etc. Alexander the Great died here in 323 B.C.

Now to visit the city itself! No ruin could possibly come up to pre-conceived ideas of Babylon, but what meets the eye is disappointing even in a country where most ruins consist of glorified piles of mud. Isaiah's prophecy comes to mind:

... wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.<sup>27</sup>

In the little museum at the ruins is a scale model of Babylon at its height (c. 600 B.C.). From this it is possible to obtain an idea as to the

former grandeur of this present sad expanse of brickwork and rubble. There is a path from the museum to the top of a mound from where you can see most of what is left. Along the path and everywhere amidst the ruins lie fragments of glazed pottery and bricks with cuneiform inscriptions that date from early times.

The remains of the famous Ishtar Gate were pointed out. Some of the glazed brick-reliefs of lions are still visible. With an enormous amount of imagination the Hanging Gardens appeared out of the ruin, only to disappear into nothing. I walked over to what is left of the banquet hall where Belshazzar is reported to have seen the handwriting on the wall. There I reread the story from Daniel. That was a disastrous banquet. Cyrus and his Persians were camped out

(Continued on page 121)



Schoolboys in Samarra, Iraq, lining up for the visitor from America. These young Iraqi sang their national anthem for me.



This Mandaean is a silversmith in the bazaars of Baghdad, one of the "Christians of St. John."

# COMMUNICATION

by Dr. Henry Eyring

DEAN, GRADUATE SCHOOL, UNIVERSITY OF UTAH

WHEN a person receives intelligence from the Lord and is willing to communicate that for the benefit of the people, he will receive addition to that intelligence." (Lorenzo Snow, *Journal of Discourses* 5:64.)

Human beings are born into the world with great potentialities but no learning. The knowledge which makes the difference between civilized man and the untutored savage flows to us from others in an unending stream from birth until death. All of us are involved in this process of communication, and the well-being of society measures directly how well the job is being done.

The industrial world we live in would fall apart without the intense inter-communication of information through advertising. Thus, the American standard of living exceeds the most extravagant dreams of our pioneer forefathers. Power machinery provides each of us with the work of forty slaves. Mass production, made possible by the advertising which promotes mass consumption, has created this magic world where the American laborer lives better than did ancient kings.

The gospel, in all its beauty and perfection, is effective, also, only as it is communicated. In each generation, the gospel needs people like the Apostle Paul to proclaim it

for all to read and to hear. His epistles have brought faith and hope to millions. They fairly vibrate with the faith and ardor of this great Apostle. Not all of our great religious leaders, however, have been blessed with this gift of communication. How many of us, like Moses, when commissioned to lead Israel from bondage, say, "It is too difficult—for I am slow of speech"? (See Ex. 4:10.) Exemplifying, in a superlative

degree, the overcoming of this barrier to communication, is Miss Helen Keller. A short time ago, *Life* magazine carried a picture of the seventy-three-year-old, smiling Miss Keller with her hand pressed against President Eisenhower's face, following his reactions by touch. She has been without sight and hearing for seventy years. One can scarcely imagine more complete isolation. Yet, with the help of her teacher, Ann Sullivan, and others like her, Miss Keller did the impossible and learned to communicate her thoughts better than many who have no special handicap.

Communication of information involves both a sender and a receiver. The gospel flows out from the Creator of the world who sees the end from the beginning. It flows out to all who are able to receive it. Too many of those who are blind and deaf to this flow of information foolishly deny the existence of the Creator. How much wiser they would be if like Helen Keller, they could overcome blindness and deafness and reach out and touch him.

Written in the many languages of the world are all sorts of messages which escape us completely because we don't speak that particular language. We have not found the appropriate Rosetta Stone. The Creator of the universe has implanted a message in every created thing.



Dr. Henry Eyring





—Eva Luoma Photo

Tennyson expressed the idea of the inter-relationship of things beautifully in the following words:

Flower in the crannied wall,  
I pluck you out of the crannies.  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.  
—"Flower in the Crannied Wall"

Geologists search for the meaning to be read into the piled-up strata of the earth much as a historian might turn the pages of an ancient, damaged manuscript. The astronomer seeks the answer to his questions in the depths of space. Still other men concentrate on the scriptures alone. The wise man searches all these and other sources, knowing that all are communications from the same divine source and certain that if followed

far enough, all will guide him back to the divine Presence.

The scriptures give us a clear understanding of the concern of the eternal Father for his children. In both ancient and modern scriptures man has received divine communications which establish the religious pattern for those who heed it. When one contemplates the immensity of space, one cannot help marveling at the wonderful methods of communication still remaining to be discovered. Thus, the wisest physicists know no method of transferring messages faster than the speed of light. In fact, built into the theory of relativity is the idea that matter and energy, as we know them, never travel faster than light.

Consider now that the universe is so large that the best reflecting telescopes enable us to see stars by light which started journeying toward us so long ago. The subsequent his-

tory of these stars is completely unknown. They may long since have ceased to exist. There seems no reasonable alternative to the conclusion that the Creator has methods of communication which travel by other means and at speeds unknown and perhaps unknowable to mortal man. Somehow, the universe is co-ordinated and regulated by influences which transcend the known laws of physics. Nor should this seem strange if one remembers that such marvels as radar, radio, and the telegraph were unimaginable a century and a half ago. What wonders can we not hope to unravel in the endless eternity ahead? It is interesting to note that Orson Pratt raised this same question regarding divine communication and answered it in much the same way about a century ago. Though our knowledge of the universe is always expanding, the fundamentals of the gospel endure unchanged.

## YOU CAN LOOK FORWARD WITH CONFIDENCE

(Continued from page 85)

commodities, notably cotton, we face the same problem.

There have been foolish and panic-provoking statements that the Department of Agriculture was neither able nor willing to carry out provisions of the law regarding price supports—that storage facilities for grain were not adequate—that no concerted action to meet the coming near record harvest was either being considered or taken.

This too is utter nonsense. The facts are that we have gone far beyond the minimum requirements of the law.

Again, let's look at the record.

It is significant that when the wheat market was being rocked by rumors, the department announced that loans would be made on wheat stored on the ground up to eighty percent of the usual rate. The market steadied. That was accomplished without making any such loans. The announcement alone was sufficient.

This was only one of numerous actions we have taken to make the price-support programs more effective for farmers. We have purchased enough bins to hold about one hundred million additional bushels of grain. We have offered loans to farmers to build their own bins on highly favorable terms. We have offered private industry guaranteed storage if they will build additional storage space. And the 83rd Congress authorized accelerated tax amortization on new grain storage facilities.

Again, let's look at the record.

When searing winds and broiling sun in the drought area threatened the livelihood of thousands of our fellow farmers and ranchers, the President of the United States and the Secretary of Agriculture took immediate and constructive action to meet this emergency.

This prompt action resulted in a major reduction in cattle receipts at the southwestern markets and improved cattle prices. You will recall that the President and I flew from Washington to Texas to get firsthand information.

To provide for orderly marketing of cattle, a beef-purchase program was announced. Feed was made available at half price, and credit was extended to maintain foundation herds.

I submit to you that these are the actions of an administration, of a President, and of a Secretary of Agriculture that have the interests of farmers close to their hearts.

Let me cite an example that applies right here in this great dairy state. Last spring we were faced with the problem of what to do about supporting the price of dairy products. Legally this support rate could have been anywhere from seventy-five to

### *The Light That Leads to Further Light*

*Richard L. Evans*

ON THIS question again of the "Light, which lighteth every man that cometh into the world" (John 1:9): Men seem to have an urgent sense of searching for something. Indeed it may be safely said that most men are searching for something they are not now aware of having seen. They are not content with only what their hands can touch, with only what is immediately evident and obvious. And in this searching there sometimes comes a sense of thinking something seemingly for the first time—and yet somehow seeming to remember the same thought from far back—from some distant scene, from some far-forgotten place. And sometimes things are heard which the mortal ear cannot recall having heard before, but which somehow strike a certain inner sense of truth, a deeply satisfying conviction within the very soul. Nor does it seem to be unusual to experience that which seems new and yet which somehow seems not to be new. Such thoughts suggest inherently within each man an immortal, eternal intelligence—and such thoughts bring to mind these lines from Wordsworth:

"Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar. . . ."

—"Intimations of Immortality"

All through the centuries men have searched because of some inner sense, some light within that led them on to further light, some faith within that told them that there was yet to be found that which they had not yet found. Indeed, most of the significant discoveries that men have made come because of an inner faith in something unseen—an awareness within that moves us on beyond ourselves. And with this inner urging there comes a kind of wholesome discontent, a restless reaching from something that once was to something greater that will yet be. And so man moves on the eternal path of progress, led if he will, by the light which lighteth every man—a light which shows the petty things of life for what they are, which makes the difficulties, the discouragements, the disappointments endurable, which gives patience for the unsolved problems and the unanswered questions, and gives faith for the search and assurance for the future, which is in the hands of a just God and loving Father.

*"The Spoken Word"*

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ninety percent of parity. We decided to put the support at ninety percent. We did this after consulting with farmers, dairy industry representatives, members of Congress, and farm organization leaders, who told us time was needed to adjust to new conditions.

Our farm credit system is again to be independent. I am proud of this accomplishment. President Eisenhower in his campaign speech at Omaha last year promised to aid in helping establish a Federal Farm Credit Board with farm representation among its members in order that sound credit operations would "not be endangered by partisan political influence." I had worked with farm leaders for years toward such a goal. When bills to give more farmer ownership and control of the farm credit system were introduced under administration leadership in the Congress in March of this year, I strongly supported that legislation. We are not building empires in the Department of Agriculture, and we were happy to see the credit system move back closer to you farmers. The legislation passed the Congress and was signed by President Eisenhower August 6.

I cannot here go into detail on every action taken but will merely list a few major additional items which have taken place in these first eight months.

Our first assignment was to halt the deep drop in farm prices which already was under way when we took office. It has not been easy. Let me point out that between February 1951 and mid-January of this year—the twenty-four month period just before we took office—prices received by farmers dropped from 113 percent of parity to ninety-five percent of parity—an eighteen-point drop.

Whereas the previous administration permitted this eighteen-point drop, prices received by farmers have held steady at ninety-three or ninety-four percent of parity every month from February through August.

We also have increased the efficiency of the Department of Agriculture. We have re-grouped the agencies of the Department for greater economy and effectiveness of operation. Further reorganization and streamlining of functions are under way. These will result in improved

FEBRUARY 1954

service and the saving of millions of dollars.

In the Department we are pushing vigorously our plans for reorganization. The principles which we are following have been enunciated in the President's Reorganization Plan for agriculture approved by the Congress—which are those of decentralization, improvement of service, and economy. We have no ambition to build empires or pile bureaucracy upon bureaucracy. We made a pledge to get agriculture back into the hands of the American farmer, and that is exactly what we are trying to do.

We have made extensive use of the bipartisan advisory committee in seeking guidance.

We have announced resale programs for wheat, corn, and oats.

We have negotiated a new International Wheat Agreement at prices considerably higher than in the old agreement.

We have made available thirty-seven million bushels of wheat to drought-stricken Pakistan.

We have made food packages available to the people of East Germany. This was one of the most telling blows against communism of the entire cold war.

We will continue to act quickly to meet emergencies as they develop. We will also continue to work on broad over-all problems of agriculture until satisfied that we have a program adequate to the needs of the farmers and the people of the United States. We are going to the people for their ideas on the kind of a farm program we should have in the future. We are asking farmers, through their general farm organizations, to register their opinions. Never before have farmers themselves had such an invitation and such an opportunity. I urge you to participate through your local farm organization in discussions of future farm programs.

As guides in the formulation of future farm policies and programs, I believe the following are essential if we are to continue as a free society:

1. The program must provide for a constantly improved farm economy.
2. It must fully protect the farmers' freedom of choice.
3. It must be in the farmers' interests.
4. It must be in the public interest.
5. It must be financially practical.

If it is not financially practical, it will fail. Do you remember the potato fiasco?

6. It must be geared to use rather than storage.

7. It must solve problems, not create them.

8. It must square with American principles.

The only program that can long succeed is one that is oriented toward sound objectives, that is workable, and that has the support of farmers, and all citizens represented by the Congress.

It is time to speak bluntly and plainly on my position. I have not become Secretary of Agriculture of the United States to sit idly by wringing my hands and let the farmer be squeezed by lowered farm prices and high-fixed costs.

When I became Secretary of Agriculture, I held this view. I hold it now, and I will continue to hold it.

My job and your job is to look forward.

At Kasson a year ago, President Eisenhower reminded you—and again I am quoting—

"We now have at least two years in which to plan ahead. We must use this valuable time to figure out sound means and methods of maintaining and expanding both security and opportunities in agriculture. We must mobilize all of the brains in agriculture—farmers, your farm organization leaders, your farm-wise legislators, your agricultural specialists and research workers—to join with us to build and improve our long-range farm policies and programs."

That's exactly what we're doing today—now.

What, then, are we planning? Is there going to be a Benson plan? The answer to that one is an emphatic NO. As long as I hold this office, there will never suddenly blossom a plan, secretly arrived at. There will be proposals openly arrived at, openly discussed, and openly developed in full co-operation with your farm organizations, your land-grant colleges, and your Congress.

We are in a strange period—neither peace nor war. I would not be true to my responsibility if in any way I minimized to you the problems we face. Adjustment from war and inflation is always painful, but we cannot continue to pin our farm

(Continued on following page)

THE CONTINENTAL STYLIST

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## You Can Look Forward With Confidence

(Continued from preceding page)

prosperity on the blood of our sons or the tears of their mothers. The adjustments to a peacetime economy can be met, indeed must be met. The powers of the Department of Agriculture and the US Government will be fully mobilized to make this adjustment as easily as is humanly possible.

Before coming out here I discussed this matter in detail with the President. I have this to say after that conference—*look forward with confidence*. You are not looking down into the abyss of the thirties. We are in the fifties and have tools and are fashioning other tools to build a sound economy.

I can tell you that President Eisenhower and I both are determined to do all within our power to protect and improve the living standard of the farm people of this great nation, including whatever parity proposals meet the test of the exhaustive study of the farm problem now under way by the nation's farmers, the Department of Agriculture, and Congress.

America must keep strong if she is to preserve herself and provide effective world leadership. This strength must come not alone from armaments and military might. It must be measured in the integrity, moral courage, economic strength, independence of spirit, and spirituality of her people.

The effective role you have played in the cause for freedom must be a source of deep satisfaction to all of you. I believe there has been no more practical contribution to the cause of peace in all the history of mankind than the millions of tons of food and fiber this nation has sent abroad to alleviate hunger and provide for other urgent needs.

Like you, I love this country. I have a deep love for agriculture and farm people. My interests are their interests. Never will I knowingly do anything or recommend any policy which I believe will not be in their best interests.

Great decisions lie ahead of us. Let us not shrink from them. Let us approach them with intelligence and in the spirit of men who value the attributes of freedom and who recog-

(Concluded on page 98)

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## YOU CAN LOOK FORWARD WITH CONFIDENCE

(Concluded from page 96)

nize the responsibilities that go with it. I have tremendous faith in the soundness of judgment that comes from a free and informed people.

Whatever decisions and actions we may make, I pledge for myself and my associates a steadfast determination to serve you. You have in the Department of Agriculture a staff of men whose interest is your interest. Every one of the devoted men who has joined me in my new responsibilities is united in a deter-

mination to serve you—the farmers of this land—and to help carry forward policies that will build a healthier, better, and more-enduring free agriculture.

The basic and typically American idea behind any farm program must be to help farmers to help themselves.

This then is our goal: sound, farm-run programs, with the Department of Agriculture the servant and not the master of the American farmer.

With God's help and a united effort we shall achieve this goal.

## ELDER RICHARD L. EVANS OF THE COUNCIL OF THE TWELVE

(Continued from page 82)

has thinned the ranks. Whenever the Evans brothers and sisters get together even to this day, as one of the "in-laws" observed: "It is always a happy occasion."

The family had to struggle to make ends meet after their father's death. Yet there was seldom a Sunday night that the Evans' home was not the scene of a get-together for the boys' and girls' friends after church. It became the social center for "the crowd." Everyone felt free to gather there to enjoy the scintillating conversation and sparkling wit that abounded in the Evans' home. The unflinching hospitality and conviviality made the gatherings there long-remembered events. The things that money might have bought would have

played a poor second to the things the Evans family had, and their friends and acquaintances knew and appreciated their rare qualities.

The devotion between Richard Evans and his mother was rare and beautiful. In her joy at his accomplishments she used to say, "I raised him myself," and he recognized that she had done much for him. Latter-day Saint ideals were stressed in the home. "Do your duty always," was Sister Evans' watchword. Each was taught to pay his tithing—no matter how small an amount he might have to pay; to give his fast offering; to attend to his Church duties.

Sister Evans was sitting alone in the Tabernacle at the conference when her son Richard was sustained

(Continued on page 100)



Richard Evans' father served the Deseret News, from errand boy to general manager. This recent photograph shows the old Deseret News building which was situated on South Temple where the Hotel Utah now stands. John A. Evans is shown standing at the right of the group, by the tree.

THE IMPROVEMENT ERA





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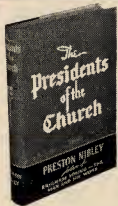


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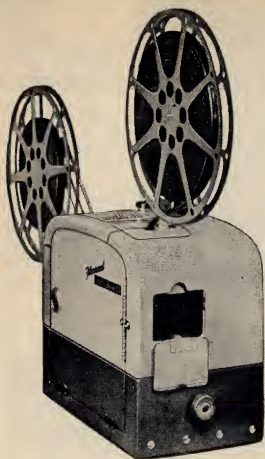
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## RICHARD L. EVANS OF THE COUNCIL OF THE TWELVE

(Continued from page 98)

as a member of the First Council of the Seventy. She thought, "I can't have heard it right." She hesitated to ask, but felt she must know. Turning to the stranger sitting next to her, she said, "Would you please tell me what name was read?"

Ways and means had to be found to obtain the education that Richard so much desired. Since his forebears had educated themselves when there were few opportunities, he must make

the most of those that were more readily available. He, together with his brothers and sisters, early learned the value of work and the wise use of money. They helped bring up each other. Many and varied were his experiences in earning the necessary means. He has been heard to say that he scarcely remembers going to school without working at some job outside of school hours. He became more mature by thus assuming

(Continued on page 102)

## *The Light "Which Lighteth Every Man"*

*Richard L. Evans*

IT is recorded in the first book of the Bible that God said:

"Let there be light" (Genesis 1:3)—and from there on through scripture, the great theme, the blessed theme of light is over and over emphasized: "The Lord is my light" (Psalms 27:1); "Let us walk in the light of the Lord" (Isaiah 2:5); "Then shall thy light break forth" (Isaiah 58:8); "Arise, shine, for thy light is come" (Isaiah 60:1); "Ye are the light of the world" (Matthew 5:14); "a burning and a shining light" (John 5:35); "Let your light so shine before men" (Matthew 5:16); "Walk as children of light" (Ephesians 5:8); Christ shall give thee light" (*Ibid.*, 5:14); "a light that shineth in a dark place" (II Peter 1:9). Among all these (and many more) is one not yet mentioned, found in the first chapter of John, which speaks of the true light "which lighteth every man that cometh into the world" (John 1:9). Men do come into the world with a light implanted within—a light that gives them inherently some discrimination between right and wrong, some response to the good, some reversion to the evil. It is true that many laws and manners are man made. But the timeless virtues, the eternal truths, the ageless questions of right and wrong are not man made. As to conscience: It is true that children must be taught the fundamentals of right and wrong. But it is also true that no matter what men are or are not taught, there is implanted within something besides custom and convention and man-made manners. Even a man who hasn't been taught to have an acute conscience is not happy if the course of his life is running against the "light." Men are sincerely, wholesomely happy, and at peace in their innermost hearts only as they allow themselves to be led by light—the light that is implanted within—the light that leads to truth—"the light which lighteth every man that cometh into the world"—and that leads to further light.

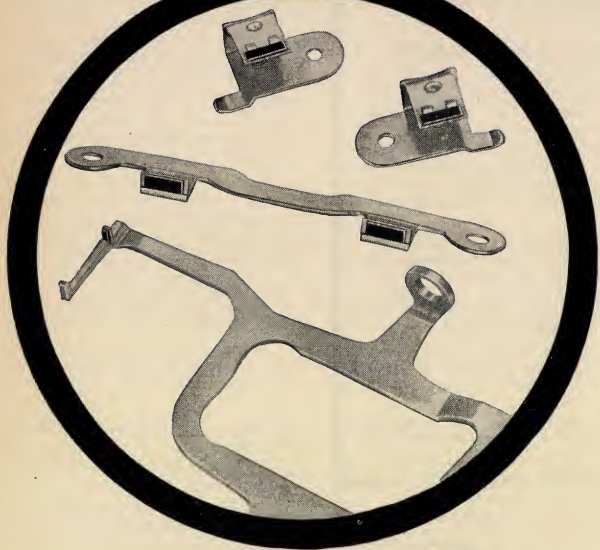
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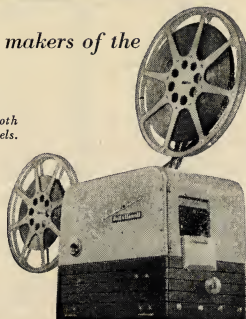
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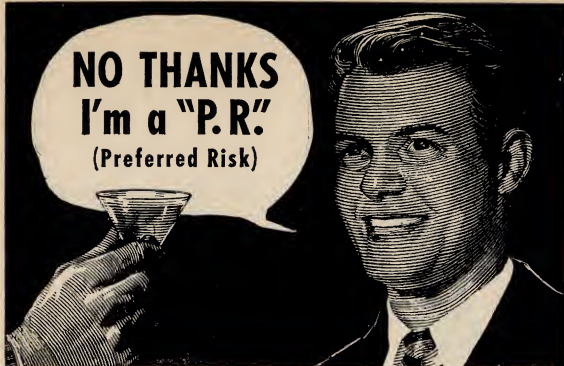
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## Richard L. Evans

(Continued from page 100)

responsibility early in his life, but he never lost the spark of humor that helped him make friends wherever he was and to enjoy life under all conditions.

At the Latter-day Saint University he joined in the school clubs and activities. He earned a scholarship to the University of Utah as a member of the state high school championship debating team. At the Latter-day Saint University he also became prominent for his writing activities. He served as editor of the *Gold and Blue*, the school paper.

After his sophomore year at the University of Utah, he accepted a call as a missionary to Great Britain. It was necessary to gather money enough for the mission. Richard and a friend started out for Washington and Oregon, in an ancient car, to sell woolen goods. The going was rough, so rough, in fact, that his companion returned, but Richard, after conferring by telephone with his family, stayed through the summer and earned the funds with which to start his mission, and gained experience and confidence in the process, which aided him greatly in his missionary labors. That summer seemed to be an important point in his life.

A few months after arriving in Great Britain, he was appointed associate editor of the *Millennial Star* under Dr. James E. Talmage, then president of the European Mission. Brother Evans has frequently expressed his indebtedness to the painstaking training he received under Dr. Talmage, who was meticulous in his own work and demanded the same care from anyone who worked with him. Elder Evans calls that he rewrote one editor's nine times before Dr. Talmage would accept it.

In 1927, Dr. John A. Widtsoe succeeded Dr. Talmage as president of the European Mission, and Brother Evans continued in the office as associate editor of the *Millennial Star* until 1928 when he was appointed secretary of the European Mission. He subsequently accompanied Dr. and Sister Widtsoe on a tour of eleven countries of Europe. During the necessary absences of Dr. Talmage and Dr. Widtsoe, Brother Evans assumed responsibility for the editing

THE IMPROVEMENT ERA



and publishing of the *Millennial Star* as well as for other duties of the mission. The influence of the Talmages and the Widdsoes on his life has been immeasurably great.

When Richard returned home, he again enrolled at the University of Utah and secured work at Radio Station KSL as staff announcer. Network broadcasting was then in its infancy, and the active mind and endless energy of Richard L. Evans were used advantageously in this expanding institution. He successively held several positions of responsibility in the program and business operation of KSL and is now serving as a director of that institution. It was during this time that he began his work with the Tabernacle Choir broadcast. It was not long before he was writing, producing, and announcing the coast-to-coast weekly program, a service he has continued to render nearly twenty-four years, since June 1930. This service alone has brought him unnumbered thousands of letters from the great and the humble throughout the world.

In February 1936 Elder Evans became managing editor of *THE IMPROVEMENT ERA*, a post which he filled with distinction. He has since become one of the senior editors of the publication.

On October 9, 1938, Richard Evans was appointed to the First Council of the Seventy and the following year he received the "distinguished service award" for "outstanding community service" from the Junior Chamber of Commerce of Salt Lake City and was named "the outstanding young man of 1939." As reported by the press at that time, "decision of the award committee was based on his work on the Sunday morning nationwide broadcast by the LDS choir, for which he writes the scripts as well as makes the announcements; his appointment to the Council of the Seventy at the age of 33; his Boy Scout activities; his international broadcasts of the Bonneville Salt Flats speed trials and . . . his new book, which is now on the presses."

Brother Evans and his wife, Alice Thornley Evans, who were married August 9, 1933 in the Salt Lake Temple, are the parents of four sons: Richard L., Jr., 18; John Thornley, 15; Stephen, 12; and William, 9. Their home has preserved many of the qualities of the Evans and Thorn-

(Continued on following page)

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## Richard L. Evans

(Continued from preceding page)

ley homes. Elder Evans has encouraged his children to sink their roots into the family traditions that have gone into the Thornley acres in Kaysville. His children have learned to love and honor their heritage on both sides of the family.

One of his nephews stated that the thing he remembered most about his Uncle Dick was the good times they had on the Thornley campground on the lower Weber years ago. He was always on hand to help them in their fun, building big bonfires for them, and swimming with them.

Brother Evans, who feels that he had too little time and opportunity for sports in his own early life, has encouraged his children to engage in football and basketball. He attends games when he can and encourages his sons in their activities.

He has set aside both convenience and pleasure for his work. Although he may have missed much that he might have done during the past twenty-four years of complete devotion to the Tabernacle broadcast and other work, he has gained much. In a letter he made the statement that the "recently used phrase from Livingstone, 'Fear God, and work hard' is a great prescription. I believe that a man cannot watch a clock or serve his own convenience or pleasure and accomplish very much in any endeavor."

In spite of the fact that Brother Evans has been intensively engaged in official duties, he has found the necessary time and energy for other accomplishments as well. His graduation from the University of Utah with an A.B. degree in English was followed by his earning an M.A. degree in economics. He has since served his alma mater as University of Utah alumni president for three years and is currently serving on the board of regents of the University of Utah.

He is a member of the Newcomen Society, of Utah Academy of Arts, Sciences, and Letters, and of the Author's League of America.

For more than five years he wrote a weekly editorial for a New York newspaper syndicate, which was published nationwide. His writings have appeared in *Reader's Digest*, *Coronet*, and in numerous other

(Continued on page 106)

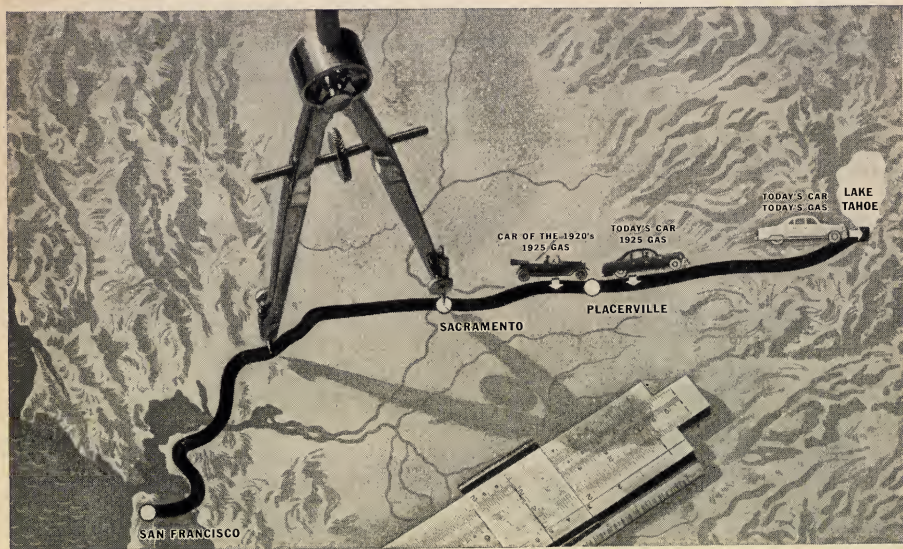
THE IMPROVEMENT ERA





# Drivers find gasoline cost per mile down 20%

**To compare gasoline values** now with the "good old days," test drivers at Standard ran popular cars of the 1920's on 1925 gas, '53 models of the same makes on today's gas, and '53 models modified to use 1925 gas. All cars were driven over the same course, on the same amount of fuel till they ran out of gas. The results may surprise you.



**Today's gasoline gives you**, under comparable driving conditions, 50% more miles per gallon than in 1925! What does it mean to you? Suppose you started on a trip from San Francisco to Lake Tahoe with 12 gallons of gasoline—a route covering all kinds of driving. In the old car with 1925 gas, you'd travel about 131 miles; in the new car modified for 1925 gasoline you'd go 149 miles; but in the new car with today's gasoline, you'd go all the way to Lake Tahoe,

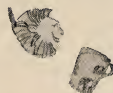
196 miles. Improved auto engines explain part of this—but better gasolines made them possible. You benefit steadily from the competition in research and operating efficiency between Standard and other oil companies. Competition steps up gasoline quality, helps hold prices down. While living costs have risen 54% in the last 28 years, today's gasoline costs you only 22% more a gallon (except for taxes) . . . *gasoline cost per mile has dropped one fifth!*

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## Richard L. Evans

(Continued from page 104)

periodicals and publications (with articles recently written for *Encyclopaedia Britannica* and *Look* magazine). Five of his six books have been published by Harper & Brothers of New York. He is also a director of the David W. Evans Advertising Agency.

His membership in the Salt Lake Rotary club (which he served as president) and with the Chamber of Commerce, has brought him into wide association with the business community. He is at the present time president of the Bonneville Knife and Fork Club.

One of his greatest satisfactions is the esteem in which he is held by his fellow Rotarians and by Chamber of Commerce and other business and professional friends who are not Mormons. Without compromising the religious principles or practices for which his Church stands, Brother Evans seems able, in an unusual way, to win the confidence of men of all faiths and walks of life and return friendship and understanding in kind, as indicated by the non-Mormon press when he was named to the Council of the Twelve.

His varied activities through the years have made his name a household word in millions of homes throughout the nation. He is frequently invited to speak or serve as master of ceremonies at important meetings and dinners both at home and away from home. On these occasions his quick wit and his sincere, faith-promoting, encouraging messages that come from the philosophy of his Church and people have won thousands of friends and admirers for himself and his Church.

Richard Evans' advancement in the Church has been deserved and steady. He was made a member of the general board of the YMMIA in 1935 and served in that capacity for eleven years. He has served as Director of Temple Square since 1947. He became a member of the First Council of the Seventy October 13, 1938, the youngest member of that Council. And in October 1953, he was selected a member of the Council of the Twelve, the youngest member of that body.

He brings to his new office a seasoned understanding of problems and

(Concluded on page 108)

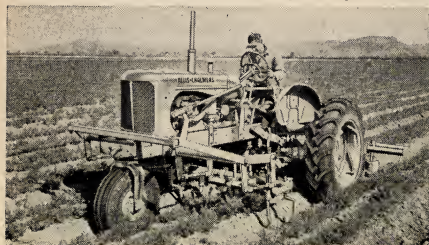
THE IMPROVEMENT ERA



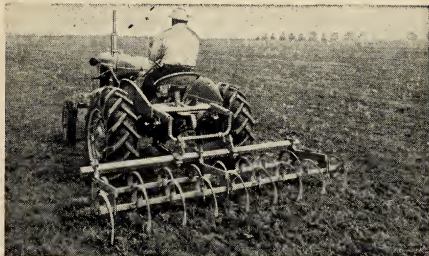
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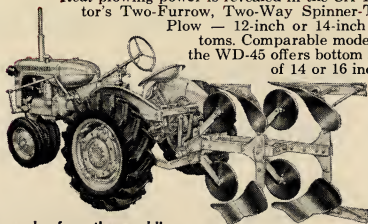
What does it? The tractor's automatic TRACTION BOOSTER multiplies ground grip and drive when the going gets tough. Specialized heavy-duty MOUNTED IMPLEMENTS — engineered and built in the West by Allis-Chalmers — enable every pound of weight and every ounce of horsepower to perform.

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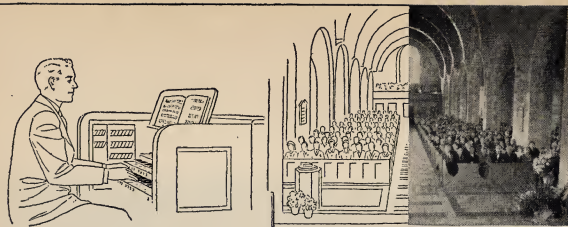
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## Richard L. Evans

(Concluded from page 106)

difficulties confronting youth, a trained mind, an ingrained knowledge of the gospel, and, above all, an unshakable testimony of the truthfulness of the Church of Jesus Christ of Latter-day Saints and of the fact that God lives, that Jesus is the Christ, the Son of God, and that Joseph Smith was a true Prophet of God, the one through whom the gospel was restored to the earth to bring happiness and salvation to all men who will listen to its message and accept its divine principles.

## Formula For Fun

(Continued from page 87)

asked, and Susie sobbed, "If I could ever remember the silly old formulas! The l-least little old pinch of something makes all the d-difference!" And she started boo-hooing again.

"What happened, dear?" Mother demanded, anxiously.

"She's blown up the science building," Grandma said, calmly, "and we'll all be hanged for arson."

Susie wiped her eyes. Grandma's sweeping statement made her crime look small by comparison, just as Grandma intended.

"N-not the whole building," she stammered, "j-just Paul!"

"Oh, only Paul." Grandma wagged her head, "Let's hope his mother has other children and won't miss him. Some people are ridiculously narrow-minded about a missing child!"

"Paul isn't a child, and he isn't missing!" Susie cried, indignantly. "They took him home as soon as it happened! Anyway, it was only his foot and some of his leg. But that was mostly trousers."

"Suppose we hear about it," Dad said, sighing, "but spare us the technical details. I take it whatever happened was your fault, as usual?"

"Well," Susie said resentfully, "Formy wants us to make experiments! I don't know yet what I did wrong. I guess I just wasn't noticing closely when I measured. Lex was telling me about the game last Friday, when I was sick, you know, and suddenly I saw my solution begin to fizz. I hurried and set the basin on the floor, and Paul—Paul came along and stepped into it!"

"Well?"

THE IMPROVEMENT ERA



"It ate the leg of his trousers quite badly below the knee and—and his skin, too! He kept saying it didn't hurt much," she hastened to add, "and the doctor said he wouldn't miss too much school, as part of it is holidays!"

But Paul evidently didn't hold feelings. He sent Sue a funny Christmas card he had written one of those "little Willie" verses on:

"Little Willie's gone to heaven,  
We shall never see him more,  
For what he thought was H<sub>2</sub>O  
Was H<sup>+</sup> SO!"

Sue made him a cake and wrote a little note promising it wouldn't blow up in his face. She called up quite often, and she and I went to see him several times. But it embarrassed Paul for her to feel so bad about the accident.

"Gives me a chance to catch up on my notes," he said, "and if you'll bring your notebook over, I'll do it while I'm about it." Sue sent it over by me because she was going skating with Lex.

"Poor Paul can't come back for a couple of weeks because on top of his burn, he got flu! Isn't it awful?" Susie sang out, dashing in the day after school commenced again.

"That why you look so happy?"

"No, silly! I'm just sick about hurting him, but guess what?"

"You're cooking up something to finish the job?" I guessed.

"Don't be childish! I'm going to do lab with Lex! He asked Formy right out, and Formy couldn't think of an excuse so—!"

IT HAPPENED at the time of Sue's very first accident—with him, I mean. And as Sue's accidents went, it was a very small one, at that. He actually got mad and blew up under his own power. He said a chemistry lab was no place for a rattlebrained girl, and for his part he thought a woman's place was in the home. Susie told him that was exactly where she was going, and she intended to stay there and hoped she'd never see his face again.

He said if he could only be sure she'd let him keep his face, he didn't care whether she looked at it or not. It suited him just the way it was without any of her chemical experiments on it.

Susie was so upset she couldn't eat her dinner again. I'm certainly

(Continued on following page)

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## Formula For Fun

(Continued from preceding page)

thankful my appetite isn't tied in with my emotions the way hers seems to be.

"Why, the big—if I ever again—of all the nerve!" she kept bursting out, throwing down her fork and twisting her napkin.

"Just what did you do, dear?" Mother asked, fearfully, and Grandma warned, "Better not ask. Leave the rest of us our appetites!"

"Oh, it was nothing! I didn't burn him or blow him up or anything! I just wasn't sure what was in this bottle, the label had come off—so I uncorked it and stuck it under his nose to see if he could tell by the smell."

"That was all?"

"Well—it was super-strong ammonia, and he took a big whiff and—well, it knocked him down!"

"Oh."

"I don't think he'd have cared if all the other boys hadn't laughed so hard. Lex hates being laughed at."

"It doesn't seem—" Grandma was beginning, but Sue went on, "Of course, it did raise quite a turkey egg where his head hit the table leg. But all that fuss!" Grandma got up from the table and walked into her room. "I'm still glad I stuck to carpet rags!" she muttered.

Although she tried not to show it, Susie was pretty sober for the next few days. Then, believe it or not, Lex called her on the phone and asked her to the show, and Sue went with him. I knew everything was patched up when I heard them coming up the walk afterward, and I heard him say, as he left that night, "Lab as usual, tomorrow, Sue?"

"If you can trust me!" Susie laughed, and ran into the house.

So I was not prepared for what I saw from the library window next morning. There was Susie coming across the campus, but Lex was not with her. Neither were any of the other boys, though several were tagging behind like the forgotten men they were. I blinked twice before I recognized the fellow carrying her books and looking down at her with that unmistakable expression. (I should know it, I've seen it often enough, directed toward Sue.) He was limping slightly and looked sort of pale under his black hair, but I

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saw, after a moment, that it was Paul.

Susie was carrying what looked like a pane of glass, and when they met me in the hall, she showed it to me. "See what Paul made while he was sick, Johnny!" I'll admit it was kind of pretty, though I could never see myself doing a thing like that for a girl. He had etched an intricate design of for-get-me-nots (Sue said they were) on the glass, and in the center, in fancy letters, her name.

"And he did all my notes up so neatly!" Susie added, smiling up at him, as if she hadn't half-killed the poor guy a few weeks ago.

"But what about Lex?" I asked, "I guess I'm sort of slow on the up-take—"

"That's a postulatel!" Sue said, pertly.

"Or rather, an axiom!" Paul corrected her.

"But—but did you ditch Lex again?" I persisted. The last I knew she was crazy about the guy.

"That was my solution," Sue said, laughing, and Paul murmured something that sounded like Q.E.F.

I could see there was nothing more to be got out of them then, but that night Susie told me all about it. She said Q.E.F. meant *quod erat faciendum*, and that meant "which was to be done." Then she said she found the etched glass on her desk when she got to class and her notebook, all filled up-to-date. "But the thing that decided me it had been Paul all the time and not that big—and not Lex," said Susie, being generous to the vanquished, "was this verse he had written in my notebook. He said he found it in a book of poetry his mother had, and it described me perfectly! Honestly, Johnny, after a tribute like that, what could I do?"

I read the verse:

"You are the spirit of the morning seas,  
You are the awakening and the glad surprise;  
You tint the skies and fill the world  
With laughter and with light."

Poor Paul, I thought, dream on! You'll be lucky if she doesn't tint the sky with flying atoms and fill the world with detonating hydrogen, if she keeps on monkeying with chemistry! But I didn't say it aloud. After all, I didn't want to spoil that sort of lovely, shining look on Sue's face.

FEBRUARY 1954

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# Melchizedek

## Responsibilities Of High Councilors

### STAKE PRESIDENCIES AND THEIR HIGH COUNCILS

THE stake presidency stands at the head of the stake and is in charge of all the ecclesiastical functions that transpire therein. This jurisdiction includes both priesthood and auxiliary work—and of course “the bishops of wards are also accountable to the stake presidency.”<sup>1</sup> The present policy and practice of the Church is to have high councilors assist the stake presidency in its great work of administering the affairs of the stake; however, the fact should be kept always in mind that high councilors function only under appointment of the stake presidency and in all of their “. . . capacities they are directly responsible to the stake presidency and attend to such duties as may be delegated to them.”<sup>2</sup>

High councilors play a vital role in the administration of the stake. Figuratively speaking, they constitute the right arm of the stake presidency. The degree to which they are faithful, efficient, and willing to work determines their value to the stake presidency and goes far in determining the progress made by the stake and ward organizations in which they have been called to serve.

The duties and assignments of high councilors are very extensive and varied. Such assignments absorb much time in stakes where the stake presidencies fully utilize their high councilors in carrying forward the Church program. Experience has shown that it is wisdom for stake presidencies to make very extensive use of their high councilors, because the progress of the work of the Lord within a stake and the efficiency with which it is carried forward will be determined to a large extent by the use made of high councilors by the stake presidency.

### JUDICIAL AND SEMI-ADMINISTRATIVE FUNCTIONS OF HIGH COUNCILORS

The numerous duties and assignments of high councilors may be

classified under two principal heads: (1) judicial; and (2) semi-administrative. Relative to the judicial, the procedure of the high council trials is found in the Doctrine and Covenants 102:12-23. Under ordinary conditions high council trials do not occur frequently in the various stakes; therefore, the principal work of high councilors is their semi-administrative functions, the most important of which is to serve in supervising priesthood activities. This latter function will be discussed later.

### DUTIES AND ASSIGNMENTS OF HIGH COUNCILORS

*First: High councils approve nominees for priesthood ordinations.*<sup>3</sup> Stake presidencies are given the assignment of nominating brethren to be ordained to the various offices in the Melchizedek Priesthood; and, with the help of the high councilors, they are charged also with the responsibility of seeing that every man who is given divine authority performs his full duty. Initiative for the ordination of a priest to become an elder rests with the bishops, whose recommendations go to the stake presidency; but the initiative for ordinations of seventies and high priests within the Melchizedek Priesthood is to be taken by the stake presidency. However, all of these brethren are to be presented by the stake presidency to the high council, and in case of seventies, they are to be presented to the First Council of the Seventy for approval before ordinations are performed.

*Second: High councils approve Melchizedek Priesthood presidencies.*<sup>4</sup> Presidencies of all Melchizedek Priesthood quorums—high priests’ quorums, seventies’ quorums, elders’ quorums—are chosen by the stakes presidency with the approval of the high council; and in the case of presidents of seventies’ quorums, the approval of the First Council of the Seventy is also obtained by the stake presidency.

*Third: High councils approve new high councilors and new alternate members of high councils.* The following is quoted from the *Melchizedek Priesthood Handbook*, p. 66: “High councilors and alternate members of high councils are to be selected by the stake presidency with the approval of the high council.” However, when the first high council of a stake is organized or when a complete reorganization of a high council takes place at the time of the reorganization of a stake, there is no high council to approve the newly established high council.

*Fourth: High councils approve persons recommended for stake offices.* High councils are also asked by presidencies of stakes to consider and approve persons recommended for all auxiliary offices within the stake. They are also to pass on any other stake business presented to them by the stake presidency.

*Fifth: High councilors advisers to auxiliaries.* Stake presidencies appoint certain high councilors to be advisers to the stake missionary work, to the Sunday School program, to the Relief Society organization, to the Mutual Improvement Associations, and to the Primary Association.

*Sixth: High councilors and ward work.* It is suggested that stake presidencies assign one or more high councilors to each ward for a given period, to be the special agent to the stake presidency there. It is the duty of the high councilor or of high councilors so assigned to observe all the ward activities and see that Church standards and practices are maintained. Wherever it is found that conditions are not as they should be, these findings are to be reported to the stake presidency. By being alert in this assignment, high councilors can do much toward preventing heresies, apostate practices, and such tendencies from getting a foothold in the Church. The net result tends toward unity in the wards, in the stakes, and throughout the entire Church in carrying forward the work of the Lord. In their assign-

<sup>1</sup>Melchizedek Priesthood Handbook, p. 10.

<sup>2</sup>Ibid., pp. 10-11.

<sup>3</sup>Ibid., pp. 56-63.

<sup>4</sup>Ibid., pp. 56-61.



# Priesthood

ments to work with wards, the high councilors serve as messengers for the stake presidency. Also, the auditing of the ward financial accounts is done by these special agents.

*Seventh: High councilors as home missionaries.* A very important assignment given to high councilors by the stake presidency is to serve as home missionaries in the various wards. It is suggested to high council members that in performing this assignment they preach gospel sermons and not spend their time on travelogues and other similar types of material. The Latter-day Saints are hungry for the gospel of Jesus Christ and are eager to have it taught to them. This assignment gives high councilors a marvelous opportunity to do much good in teaching basic doctrines such as the laws of tithing and fast offerings, the Word of Wisdom chastity, eternal marriage, honesty, and etc.

*Eighth: High councilors and miscellaneous assignments.* High councilors also receive a number of miscellaneous assignments, such as supervising buildings and grounds of both ward and stake, and acting as music supervisors. Also, they serve on task committees as appointed by the stake presidency, and receive numerous other assignments as needs arise.

*Ninth: High councilors supervising priesthood activities.*<sup>5</sup> As previously mentioned, the most vital assignment of high councilors is to serve in supervising priesthood activities, such as ward teaching, and serving on such committees as stake Melchizedek Priesthood committee, Aaronic Priesthood committee, stake committee for senior members of the Aaronic Priesthood and other adult members holding no priesthood, servicemen's committee, genealogical committee and personal standards committee. They may also serve as contact men for high priests', seventies', and elders' quorums. If these assignments are conscientiously and effectively performed the complete tenor of Melchizedek Priesthood work will rise to a higher standard and the people

throughout the stakes of Zion will become more devoted to the Church and more faithful in keeping the commandments. Thus the building of the kingdom will go forth rapidly and effectively.

*Tenth: High councilors and elders' quorums.* Of all assignments connected with Melchizedek Priesthood work, high councilors could probably do the most needed and effective work with the elders' quorums. Their efforts will result in an untold amount of good by helping further the work of the Lord in diligently and intelligently working with the various elders' quorums of their stakes. The men holding the office of elder in the Church constitute the majority of the adult male membership, thereby furnishing a marvelous opportunity to the high councilors assigned to work with that group. Their efforts should be directed towards helping to increase the activities in the various elders' quorums, resulting in an increase in the righteousness of the members in general and of their families.

Stake presidencies and high councilors should keep in mind the fact that there are no other assignments in the stakes which need the work of high councilors more than does the elders' program, and probably nowhere else could high councilors do more effective and beneficial work than in helping to improve the work of these men, bringing the less active ones into activity. The General Authorities of the Church encourage high councilors to engage in this work wholeheartedly.

*Eleventh: High councilors and stake Melchizedek Priesthood committee.*<sup>6</sup> Every stake should have a stake Melchizedek Priesthood committee composed of the stake president as chairman and at least four members of the high council, or more if deemed necessary, and a secretary. The purpose of this committee is to afford the stake presidency an effective organization composed of sufficient helpers to supervise the functions of the Melchizedek Priesthood quorums within the stake:

The stake Melchizedek Priesthood committee represents the stake presidency in the direction and supervision of all quorums of the Melchizedek Priesthood within the stake. This committee is appointed to be an aid to the stake presidency.<sup>7</sup>

Among the chief functions of this committee are:

1. To train quorum officers in their duties so they may become effective in their leadership;
2. To keep the stake presidency informed so that quorums are kept organized;
3. To receive and audit reports and send them on to the general priesthood committee at church headquarters;
4. To see that all Melchizedek Priesthood officers are thoroughly instructed in the items which appear on the Melchizedek Priesthood page in THE IMPROVEMENT ERA and also in the special leaflet published monthly.

The proper functioning of this committee constitutes one of the major assignments of high council members.

## ACTIVITIES HIGH COUNCILORS ARE NOT AUTHORIZED TO DO

*First: High councilors only semi-administrative officers.* Since high councilors are not administrative officers, they are not authorized to preside over quorums of elders, seventies, or high priests when they are visiting those quorums under appointment of the stake presidency. The same holds true in their visits to wards—high councilors should not preside over nor conduct bishoprics' meetings. Their capacity is one of observing and reporting. These high councilors take instructions from the stake president to the quorum presidencies and bring reports back, thereby extending the directive powers of the stake president.

If two or more quorums of elders or two or more quorums of seventies in a stake are having a joint meeting or a joint social, it is improper for the high council representative of those quorums to preside over the meeting or over the social. He is a contact man between the stake presi-

<sup>5</sup>*Ibid.*, p. 10.

<sup>6</sup>*Ibid.*, pp. 11-14.

<sup>7</sup>*Ibid.*, p. 11.



# The Presiding

## Participation of YMMIA in Aaronic Priesthood Leadership Meeting Outlined

**P**RESIDING Bishop Joseph L. Wirthlin, during the bishop's conference held in the Tabernacle, October 2, 1953, announced that, beginning January 1, 1954, the YMMIA leaders of young men would be included in the monthly ward Aaronic Priesthood leadership meeting.

### Proper Dress Emphasized When Passing Sacrament

**W**E COME again to the matter of proper dress on the part of those participating in the administration and passing of the sacrament.

When a young man receives the authority to participate at the sacrament table, he is old enough to recognize the essentials in proper dress for such a sacred service. For the most part, our priests are faultless in their dress when administering the sacrament. However, in a few instances, there is evidence that more attention to this detail is needed.

Our observation is that deacons and teachers are most likely to be careless in this respect. And yet, to place on these young men the full responsibility for improper dress is not the thing to do. Our deacons and teachers will obey the instructions of leaders if instructions are given. It is feared that, for the most part, little if anything is ever said by way of teaching them to dress properly when passing the sacrament.

Loud colors in shirts, sweaters, or sport coats are held to be out of order when passing the sacrament. White shirts are always proper. Coats may or may not be worn as the individual desires. Ties are in excellent taste when they are moderate in color and free from patterns out of harmony with this sacred service. While ties should be worn, there should be no required uniformity in either style or color.

In the final analysis, a young man participating in the administration of the sacrament should be dressed neatly and clean: His shoes should be polished, his hair combed, a neat tie should be worn on a white shirt. When a coat is worn, it should be without pattern of any kind and in subdued colors.

Our handbook permits "very light pastel-colored shirts." However, this latitude seems to have been interpreted as license to wear almost any color or combination at hand. If we hold to the recommendation that only white

Their participation is outlined as follows:

Ward leaders of YMMIA, to be designated by the general board, will attend part one of the ward Aaronic Priesthood leadership meeting each month. During part one, the bishop and his counselors will correlate Aaronic Priesthood and YMMIA activities for young men of Aaronic Priesthood age to avoid conflict and confusion among the quorums and groups within these two organizations.

Upon separation for part two of the meeting, all YMMIA leaders will go into their own departments and, under the personal direction of the superin-

tendency, conduct such business as they shall be directed to conduct by the general board through the stake board of YMMIA.

It is emphasized that there is no change whatever in the procedure in parts two and three so far as the bishopric and all Aaronic Priesthood leaders are concerned. The YMMIA leaders will not meet with Aaronic Priesthood leaders during parts two and three of the meeting.

The bishop may, occasionally, desire to meet with his YMMIA leaders in their separate departments to give encouragement to them and to observe their progress in the activity program of our young men. This is as it should be. However, when the bishop leaves his department in part two to meet with YMMIA leaders for a few minutes, he should ask the secretary of the ward committee for Aaronic Priesthood under 21 to conduct the bishop's department while he is absent.

There will be no change in any of the roll books or in the reports as used and required in either the program for Aaronic Priesthood under 21 or the program for senior members of the Aaronic Priesthood incident to this new procedure in the ward Aaronic Priesthood leadership meeting.

### Apply for Individual Awards Promptly

**E**VERY bearer of the Aaronic Priesthood under 21 in the Church, who earns the individual Aaronic Priesthood award for 1953, will be eligible as of the last priesthood meeting this year. The award should be presented as soon thereafter as possible.

When a young man earns the award and then has to wait for months before it is presented to him, it is not too much unlike having to wait months for payday.

The delay is on the ward level when the bishopric and their Aaronic Priesthood leaders needlessly wait for weeks and months before applying for the award.

When applications for awards are made, it would be well for leaders to take note that the Presiding Bishopric's Office does not guarantee delivery of the awards in less than thirty days after the application is received and approved.

### Aaronic Priesthood Under 21

#### Advisers Urged to Make Adequate Lesson Preparation

**I**T is well to rely upon the Lord to assist us in presenting our Aaronic Priesthood quorum lessons, but let us never forget that the Lord relies upon us to make adequate preparation.

The quorum adviser who does not prepare his lessons thoroughly should not be too surprised if even the Lord finds it a bit difficult to draw from an empty storehouse.

Every weekly lesson should be studied, not for minutes, but for hours, if the quorum adviser would do for the Lord what he expects the Lord to do for him when he presents his quorum lesson.

The unprepared, or partially prepared, quorum adviser is always the one who complains about the way his boys misbehave. We have yet to hear any thoroughly prepared quorum adviser make a single complaint about quorum discipline.

shirts be worn, there can be no misunderstanding.

Stake and ward leaders are urged to make this matter a consistent project until proper dress, while participating in the administration of the sacrament, becomes a habit.

When our Aaronic Priesthood bearers know, in advance, how they are expected to dress when participating in this sacred service, they will come prepared, especially when participation is limited to those who are dressed becomingly.





## Aaronic Priesthood Under 21

### Quorums Not to Divide In Passing Sacrament

UNDER instructions from the First Presidency to the Presiding Bishopric, Aaronic Priesthood bearers who pass the bread during the sacrament service are to pass the water as well.

Any practice of having one quorum pass the bread and another quorum pass the water is out of harmony with instructions now coming from the First Presidency and should be discontinued.

## Ward Teachers Should Be Good Listeners

PLUTARCH once said, "Know how to listen, and you will profit even from those who talk badly." Too many of us are guilty of listening without hearing. An example of our failure to concentrate when listening is told by a noted youth leader.

While sleeping out with a Boy Scout troop on a high and lonely mountain, he detected that one of the boys was not sleeping.

"What is the matter, Jack?" inquired the leader.

"Nothing," came the prompt reply from the youth.

"Why, then, aren't you sleeping?"

"I'm just listening to the noises of the night," he answered.

The leader listened for a moment and then replied questioningly, "I can't hear anything."

"Listen carefully, and you will hear a lot of things."

This was a challenge. Listening intently, he heard to his surprise many noises, some faint, some more distinct, but a variety of sounds coming from what he had thought to be complete quietude.

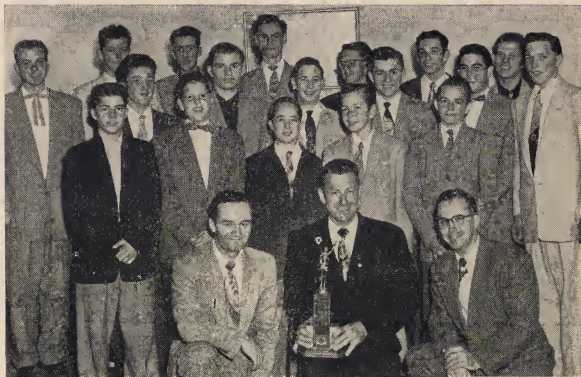
In conversation, we are often guilty of not listening. We are so concerned with what we are going to say that we sometimes fail to listen to what others are saying. There are also those of us who, when conducting the discussion, monopolize the conversation, thus denying others opportunity to express their opinions.

FEBRUARY 1954

## Oakland Second Ward, Oakland Stake, Trophy Winners for Fifteen Months

SEVERAL years ago, the Oakland (California) Stake Aaronic Priesthood committee made available a trophy to be awarded quarterly to the ward with the highest percent attendance at priesthood and sacrament meetings and with the highest number of points for other Aaronic Priesthood activities.

The Aaronic Priesthood membership of the Oakland Second Ward, Oakland Stake, have so excelled in their loyalty and devotion to the priesthood that they have won the trophy for the past five quarters. It would almost appear as if these lads and their leaders intend to keep the trophy permanently.



Front row, left to right: Theodore M. Mudge, first counselor; Bishop Truman T. Nethercott; J. Melvin James, second counselor.

Second row: Richard Conner; Robert Smith; Larry Wachter; Orville Le Claire; Claude Brown.

Third row: Ivan Jacobsen; Floyd Conner; Rex Montgomery; Lloyd Conner; Gary Brown; Larry Bates.

Fourth row: Jack Stock; Dale Osmond, deacons' adviser; Richard Murphy; Stanley Nielsen, teachers' adviser; Dennis Carter; Melvin Darton; Jay Rounds.

The ability to listen well is one of the qualities of a good teacher. This is particularly true of a ward teacher. Only through listening carefully can he come to know the attitudes of the members of his district. Without this knowledge he cannot teach intelligently. He should make every effort to learn the thinking of the members.

Prejudice and sentiment, though concealed in the recesses of the heart, unconsciously come to the surface. The tone of the voice is expressive of feeling. If there is doubt, uncertainty, or skepticism, it is detectable. If there is bitterness, it manifests itself. If there is discouragement, it is expressed. If there is sorrow, it is evident. If there is faith, it is demonstrated.

It is a courtesy we owe to listen carefully enough to interpret correctly the intent of any message conveyed to us through conversation.

## Senior Members

### Care Urged in Advancements

BISHOPS should use discretion and care in advancing senior members in the Aaronic Priesthood and in recommending them for advancement to the Melchizedek Priesthood.

To advance a man in the priesthood before he is ready is to place obligations upon him that he may be unwilling or unable to carry.

It is strongly suggested that quorum or group officers in senior Aaronic Priesthood quorums or groups, if they are carrying the responsibility of their offices, be retained in their positions until other quorum members are qualified to replace them.

Senior members should be guided to appreciate the priesthood they bear.

# Today's Family—

IRIS PARKER  
Editor

## It's Smart to Be a Latter-day Saint

by LaRue C. Longden

**L**ONG years ago when I was in my teens (yes, I remember those days very well!) I wanted to make myself a dress. I was very impetuous and decided to start it right away—immediately—without a pattern or any other guide. My mother said she was sure if I would wait and use a pattern, the results would be much more satisfactory! I thought I knew what I was doing, so went ahead and cut the dress, whipped it up on the machine, then proceeded to try it on. Guess what? It was too short and too wide—the stripes didn't match down the back and at least a dozen other things were wrong with it. It did make a beautiful duster for the furniture. It seemed that piece of material would never wear out. It was always there to remind me of my folly. My darling mom said, "You'd have been smart to use a pattern, wouldn't you?"

That silly little incident has stayed with me all my life. I have come to know it is smart to have a pattern for living, if we would not waste our lives. It is smart to be a Latter-day Saint! Latter-day Saints have a beautiful pattern for living. I made this statement one evening in a mothers' and daughters' meeting. Several days later an adorable young girl and her sweetheart came to ask

me if I would help them outline their pattern for life. They knew pretty well what they believed and what we taught, but they wanted to make sure that they hadn't slipped up on anything. Here are some of the things I suggested to them:

When you attend fast meeting next, listen to the prayers of the proud young fathers as they bless their babies and give them a name. Almost to a man they ask divine guidance in the life of that little one, that he or she will be healthy and well, will grow to manhood or womanhood and be true to the teachings of the gospel.

Listen to the confirmation blessing on the heads of the eight year olds: "Receive ye the Holy Ghost"—a guide and protection for all our mortal lives. Both are prayers by men holding the priesthood seeking divine help.

Dear young people, build your lives on prayer. Be conscious of the fact that in most cases prayers have been offered in your behalf since you were born. Good Latter-day Saint families have family prayer where every child takes his turn in offering the prayer. Also, you should have your own prayers often. How many times a day? How many times a day do you need help from your Father in heaven—that many times a day you pray.

Be seekers after the truth. Today in many places the wisdom of men is confusing our youth. Give the wisdom of God and his leaders an equal chance and you will know the truth—the truth that will keep you free from all pitfalls worked out by Satan.

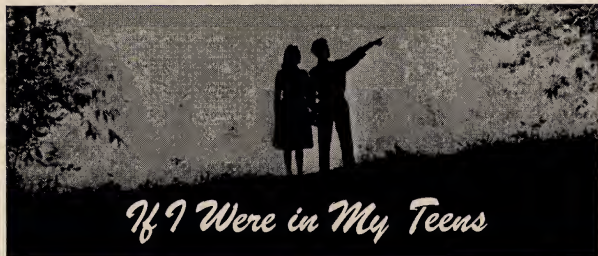
Attend your sacrament meetings, priesthood quorum, and auxiliary meetings regularly. Listen with open, prayerful minds. Your Father in heaven will bless you with understanding hearts.

In your everyday life look for events that will strengthen your testimony. You will see prophecies fulfilled. You will witness the power of the priesthood. You will hear wise advice from our present leaders. All these will add great strength to your growing testimony.

Never be ashamed of the gospel of Jesus Christ. But, rather, be proud that you have membership in the Church of Jesus Christ of Latter-day Saints.

Never let down the first bar toward transgressing the commandments of our Father in heaven. With the first bar up all the others take care of themselves.

So, speaking of patterns, we Latter-day Saints do have a pattern for our physical, temporal, and spiritual lives. We have a law of health which we were given over 120 years ago. It's thrilling to me that today reputable men of science are beginning to agree with our teachings. This year in America a great medical journal will no longer advertise tobacco and



*If I Were in My Teens*



liquor because doctors cannot truthfully claim that they are not injurious to our bodies. Our Prophet told us this over a century ago. Turn to the 89th Section of the Doctrine and Covenants and see what a glorious promise is made if we will obey the teachings of this section. While you are reading the Doctrine and Covenants turn to Section 88, Verses 118 through 126. If there were room here I would quote them, but perhaps you will get more out of them if you will look them up for yourselves.

Your Father in heaven loves you, young people; your earthly parents love you; and we love you, too. Please find the true happiness which is in store for those who love their Father in heaven and keep his commandments. Then we will all be happy because we will all know it is smart to be a Latter-day Saint.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Tie baby's toys and playthings by a string to the arms of the high chair. Baby soon learns to pull them up when they fall, and it saves mother endless stooping.—Mrs. R.E.L., Jane, Mo.

When plaster of Paris is being used to patch cracked walls, etc., mix it with vinegar instead of water. The vinegar will delay the hardening process and enable you to do a neat and more economical job.—Mrs. G.H., Hinkley, Utah.

If you brush the metal grater with salad oil, cheese will not stick when you grate it, and the grater will be easier to clean.—Mrs. S.H., Seattle, Wash.

To close plastic bags quickly and efficiently (laundry, vegetable, or otherwise) give bag a twist and clamp with a clothespin. The clothespin can also be used to hold a book open to a certain place.—R.E.P., Joseph City, Arizona.

Make your daughter a water-repellent head scarf by placing oiled paper over the scarf and pressing with a hot iron.—E.P., Gardena, Calif.

Use the steam iron to raise the nap on a carpet that has been matted down by furniture legs. Hold iron close over the spot, but not touching, and watch the steam bring the nap up.—Mrs. C.F.P., Portland, Oregon.

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## Junior's Pride and Joy

by Matilda Rose McLaren

**O**H, NO, Junior," cried our new young neighbor. "You mustn't paste pictures on the wall. We've just paid out seventy dollars to have your room redecorated!"

"But, Mommy," answered the crest-fallen lad, "pictures in a box are no fun."

Junior is right; and we know the answer to that problem, for children want to have things out where they can enjoy them. As the mother of five, I learned long ago that children must have outlets of their own, in their own rooms. When, more than twenty years ago, my mother-in-law set my thinking straight on this, she laughingly reminded me: "Even a puppy will drag his bone to his favorite corner. It's sort of a home within a home to Fido. A child feels the same way about his room. If he wants to hang pictures, let him. That's better than hanging around the corner drugstore, or worse."

After much cogitating, our daddy came up with a wonderful idea. Put into practice it served our adolescent youth for four years, and has been happily taken over by his younger brother. For a birthday gift to our teen-ager, my husband bought a piece of wall board, six by four feet. For this he made a frame with mitered corners out of door-frame moulding and backed it with bracing strips. The board edge fits between the molding

and stripping sandwich fashion, to protect the edge and make a finished job. Also, this holds the board away from the wall just far enough so thumbtacks will not come through far enough to scratch it.

The lumber yard cut board, molding, and strips to our specifications. After that, assembling this nice bulletin board was just a lark. Sonny got to hang it, ala parlor picture in his room. We simply drove one stout nail into the wall; (if you heat the nail, it will go through the plaster as if it were butter, with never a crack) about an inch lower than the top of the frame. Then we worked two screw eyes into the strip-facing so that the picture wire, which was easily attached to them, formed a triangle when hung over the nail in the wall.

With a generous supply of colored thumbtacks, this bulletin board made a most unusual birthday gift; one which, to this day, our Junior considers the gift of gifts. In fact, so much a part of home has it become to him that now, when he is stationed with the armed forces in Honolulu, he recently wrote: "Please send me a picture of David sitting in front of the bulletin board. I suppose *he's* enjoying it now, the lucky Scout!" We filled the order almost immediately by taking the picture which accompanies this article.

Junior takes great pride in the bulletin board above his desk.





When the board was first hung, it was soon covered with dog pictures which Junior clipped from magazines, newspapers, catalogs, discarded posters. Dogs of every size, breed, and color soon growled or smiled at us. As his tastes changed, so did the face of that "picture." It went from war heroes to pin-up girls—but his walls stayed unscarred.

David likes to "fly through the air with the greatest of ease," so, most of the time, these days, the board is covered with airplanes and aviation data. However, when we took this picture, as you can see, he had pinned up his pennant collection. We have a feeling they will soon make way for basketball pictures, and football heroes, come fall.

Have you tried a small bulletin board in your kitchen? Ours is only 12 by 18 inches; but it is big enough to hold menus, grocery lists, chore directions for the children on days they come home from school before Mom's Relief Society meeting is over, and certain jobs should be started. (The table set, clothes sprinkled, dog walked . . .) Telephone messages, dental appointments, all find themselves thumbtacked on that board, as well as lists of "Things to be done and checked off before you may play ball." (This really saves Mom's breath!) In fact the first thing any of us look at upon arrival home is that kitchen bulletin board.

Our grandchildren have a "picture board," too. Each morning their mother tacks fresh wrapping paper on it and now her walls, rugs, linoleum, no longer suffer from crayola marks, and future Rembrandts are not frustrated, either.

There's no limit to the use of our favorite "gadget." We just couldn't keep home without it!

#### NOTE TO A DIARY

By Elaine V. Emans

DEAR DIARY, I promise not to clutter  
Your pages with the trivia of days,  
Nor list my disappointments here, nor  
sputter  
About a single enemy that preys  
Upon my peace of mind, nor ask you *why*,  
Dear Diary, must this and that be so.  
Here is my solemn word I shall not cry  
Upon your shoulder, ever, and you know  
I do not often tell the dream that's nearest  
My heart to anyone at all. The chances  
Are I shall not write here my very dearest  
Experiences, for no dried ink enhances  
Them—so, if I but seldom touch a pen  
To you this year, please understand again.  
FEBRUARY 1954

*when the prune  
leaves the spoon ...*

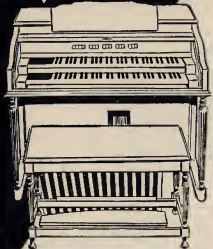
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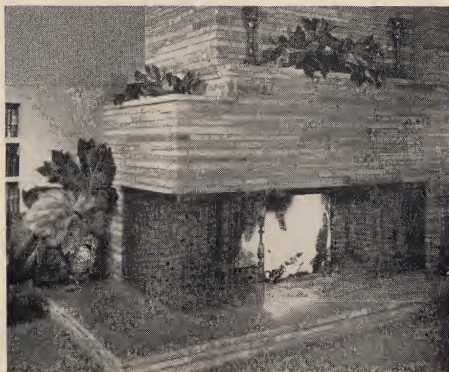
## Use Greenery in Your Home

by Louise Price Bell

JUST because it's midwinter and we haven't any flowers in our gardens, there is no need for our homes to look devoid of growing things. Almost any greenery, cut from bushes or shrubbery in the yard will be effective when arranged in jars, vases, or bowls. Nothing is prettier on a fireplace than a low arrangement of greens. They can be in loaf tins, or any similar container if arranged

so the container won't show. Big plants can often be grown from "slips" given us by friends; and when placed at just the right spots, these plants give a very pleasant homelike look to any room. So remember to use greenery in your home; you'll find it does much to create the homelike air you want—and at no cost whatsoever!

—Photography by Frank L. Gaynor



Big plants can often be grown from slips, and placed in the right spots they give a homelike look to a room.

THE IMPROVEMENT ERA



## In the Steps of Abraham

(Continued from page 91)

side this powerful city protected with enormous walls that Herodotus says were 200 regal cubits (approximately 340 feet) high and 50 regal cubits (approximately 85 feet) in breadth!<sup>28</sup> Evidently Cyrus knew that he would never get through those defenses. Necessity, in this case, mothered a military coup probably unequalled in history. While Babylon was reveling, the Persians diverted the Euphrates River into a canal and entered Babylon through the dry river bed. A mighty Babylon fell (538 B. C.). About two hundred years later Alexander the Great is reported to have wanted to restore this damage, but died before he was able to do it.

In the distance I could see the hole in the ground that marks the site of the ziggurat of E-temen-an-ki, house of the precinct of heaven and earth, commonly referred to as the "Tower of Babel."<sup>29</sup> Could this be the area where the brother of Jared cried unto the Lord, and the Lord "did not confound the language of Jared . . ."?<sup>30</sup>

Leaving the ruins of Babylon I traveled on to Baghdad. Gone is the glamor of the City of 1,001 Nights, the fabulous city of Caliph Harun-al-Rashid. Preconceived ideas of ancient oriental splendors were doomed to non-fulfilment in present day realities.

In 1258 a season of darkness set in when Hulagu, brother of Kublai Khan, conquered the city. Eight hundred thousand non-combatants lost their lives and the city went up in flames.<sup>31</sup> Slowly the city arose from its ashes, but no great progress was made for nearly seven centuries. Baghdad now stands midway between her old mode of life and the new developments on modern western lines.

One morning I visited the archaeological museum and bazaar. This museum houses a fine Sumerian collection. Here are to be seen many of the treasures of Ur—the gold dagger, the gold helmet, the royal harp, much magnificent art.

In the bazaar of Baghdad are some silversmiths that belong to a nearly extinct group called the Mandaean "baptists," incorrectly called St. John's Christians because of frequent immersions. Their sect grew up in the second and third centuries. All the true Mandaeans wear beards, and

(Continued on following page)

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## IN THE STEPS OF ABRAHAM

(Continued from preceding page)

the males all have the first given name, John Baptist. Most of them are silversmiths. I bought a pair of earrings from one, and then wandered around the exotic bazaar, the only resemblance to 1,001 nights left in Baghdad.

After seeing the archaeological museum, the bazaar, several of the blue mosques, the Tigris at sunset, the dikes, modern Baghdad, the colorful

parade of Arabs, Persians, Jews, Turkomans, Sabaans, Lurs, and others on the streets, I was ready to move on.

Forty-five minutes by car from Baghdad is a most interesting ruins, the ill-fated city of Ctesiphon, one-time capital of New Persia under the Sassanians (c. 225 A.D.). The ruins are noteworthy for containing what is said to be the widest single-span vault of non-reinforced brickwork in

the world. This had to be seen. A taxi driver, who appeared to have nothing to do but wait for me to set foot outside the hotel, was immediately at my disposal. After a little of the customary bargaining we were off. As usual we had to stop for gas, for no Near Eastern cabbie would think of fueling beforehand; after all the car hardly needs gas while it is standing still.

Time and Tigris have not left much of a city that was sacked by Trajan, pillaged by Lucius Verus, besieged by Queen Zenobia, and finally captured by Khalid-ibn-al-Walid. The royal palace is the only building that is still standing, and it only in part. Adjacent to the palace stands the great banquet hall, the arch I had come to see. This arch, 80 feet wide and 125 feet high, with no interior support, is still standing and is indeed an inspiring sight.

Next we visited Al Kadhimain, a suburb of Baghdad, a city sacred to the Shiah, a heterodox Persian sect of Mohammedans. Aside from its bazaars, the main tourist attraction is the great Abdul Kadir Gailani Mosque. I was about to enter when suddenly I was pulled back. An infidel must not set foot on this holy ground. Even the view was blocked by a high wall. The Shiahs are not even allowed to let people view the mosque from their rooftops, but a few non-Shiahs do a business of escorting tourists to the roofs for a small consideration. In this land of mosques and minarets, a golden dome and four slender towers rewarded my climb.

One morning I caught the Tarus express for the north. We passed the remains of Old Baghdad on the way. The trip was uneventful, passing several tellum (mounds) on each side of the roadway. Someday, I thought, someone will have the time and money to excavate them. The terrain was the same as it had been from Ur to Baghdad. Camels, sheep, and goats were seen grazing near the black-goat-hair tents of the Beduoin. Nomads such as these had lived in this part of the world since long before Abraham had traveled this way. Little has changed. Their whole economy is built upon their flocks—meat, milk, skin, and hair from the goats; wool, and meat from the sheep.

The train stopped at Balad, another Shiah holy city. Here many Irish Pilgrims got off the train. For

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them the pilgrimage was nearly completed. The men wore the same thin, delicate beards of their Persian ancestors.

Seventy miles north of Baghdad was the next milepost, Samarra. One of the greatest thrills I have had was the first sight of the mosque of Old Samarra.

Old Samarra is reminiscent of some great army bases of World War II that fell into decay after the war. In 835 old Samarra was built for the special purpose of quartering Turkish mercenaries of the Caliph Mutasim. Eventually the caliph moved his court from Baghdad to Samarra where it stayed under successive caliphs for only forty years. Now its ruins spread in all directions. Nothing has been done to restore or even preserve the city.

From atop the mosque, built like a corkscrew and looking just like the Tower of Babel in Sunday School texts, I could see for miles on each side of the Tigris out across the plains over which Abraham may have traveled.

After visiting the great Al-Ukhaidir palace—or what is left of it, we headed back for modern Samarra. The "modern" city is most picturesque. Being entirely enclosed by fortifications, it has a medieval atmosphere reminiscent of Carcassonne in France.

There is a small museum in Samarra for the display of antiquities of the old city. I found only twelve European and American entries in the guest book since 1940. The boys' school was interesting, and the children sang their national anthem with gusto. The teachers were obviously and justifiably proud of young Iraq. Samarra today is a deeply revered place of pilgrimage. Here are buried the tenth and eleventh Imams, the last two great successors of Ali, founder of the Shiaks.

I noticed from the map that I was only about 25 miles from Tikrit, the birthplace of Saladin (1138). After thanking the police sergeant, I hired one of the men in the village to drive me there. We finally struck a bargain and were off on a mere track through the desert plains. We passed little of interest except some dry wadies (stream beds). Just before we got to our destination, however, we passed the mound of Dur, considered by some to be the biblical Dur where Nebuchadnezzar set up the golden image. (Daniel 3:1.)

(Dur was probably close to what is now Baghdad.)

About dusk my driver stopped the car, pointed out Tikrit—which was on the other side of the Tigris—and drove off. I finally hailed an Arab who rowed over to get me. Soon I struck up an acquaintance with an Iraqi motion picture distributor who not only showed me the ruins of this early Jacobite center, but also spun a wondrous tale, as Near Easterners can do, about a one-armed Assyrian princess who built the city.

Nightfall found me in the local railroad station trying to master a

Kurdish game that looked suspiciously like backgammon. At midnight I picked up the Taurus express again and was off for Nineveh, the tomb of Jonah, and some devil worshippers.

(To be continued)

#### NOTES

<sup>1</sup>"The much debated subject of human sacrifice in ancient times will be treated in a later article.

<sup>2</sup>J. McKee Adams, *Biblical Backgrounds* (Nashville: Broadman Press, 1938).

<sup>3</sup>"Haran is the biblical spelling; the modern village is Harran. (Hastings, et al, *Dictionary of the Bible*. New York: Scribner, 1944.)

(Continued on following page)

## Picture of a HAPPY FAMILY



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## In the Steps of Abraham

(Continued from preceding page)

<sup>25</sup>Susa Y. Gates and Leah D. Widtsoe, *The Prince of Ur* (Salt Lake City: Bookcraft Company, 1945), chapters 15 and 16.

<sup>26</sup>Adams, *op. cit.*

<sup>27</sup>Sir Leonard Woolley, *Abraham* (London: 1936).

<sup>28</sup>Translated from "Voderasiatisch Schrift-denkmäler der königlichen Museen zu Berlin," VII No. 92. Reprinted in George A. Barton's, *Archaeology and the Bible* (sixth edition; Philadelphia: American Sunday School Union, 1933), p. 344. The date of this tablet is about the time of Abraham, 1965 B.C. It is not the biblical Abraham, but some other Abraham who was the son of Awel-Ishtar.

<sup>29</sup>*Ibid.*, p. 345. There are many such records, but so far, none relating to the Patriarch Abraham have been found. This tablet comes from Dilbat, about 8 miles south of Borsippa which was just across the Euphrates from Babylon. Another tablet states that one could not hire a wagon if he desired to drive it from Babylon to Palestine, indicating that travel in this manner was common. *Ibid.*, pp. 346-7.

<sup>30</sup>The two most likely routes that Abraham may have taken to Haran are by way of the Tigris or the Euphrates rivers. See B. Maisler, *Historical Atlas of Biblical Times* (Tel Aviv, 1941).

<sup>31</sup>Jack Finegan, *Light from the Ancient Past* (Princeton, N.J.: Princeton University Press, 1949), p. 45.

<sup>32</sup>James Henry Breasted, *Ancient Times* (second edition; Boston: Ginn and Company, 1944), p. 169.

<sup>33</sup>Isaiah 13:21; 14:23.

<sup>34</sup>*Herodotus*, I. 178. Strabo lists more reasonable dimensions. "The thickness of its wall is 32 feet; the height thereof . . . is 50 cubits . . . and the passage on top of the wall is such that 4 horse chariots can easily pass one another. . . ." *Strabo*, 16. I. 5.

<sup>35</sup>This is one of the most interesting problems in biblical archaeology: Where and what was this Tower of Babel? This story in Genesis is considered as a myth or legend. Seton Lloyd in his *Ruined Cities of Iraq* (third edition; New York: Oxford University Press, 1945), p. 13 mentions the temple-tower of Babylon as that "which probably gave rise to the legend of the Tower of Babel." Breasted, *op. cit.*, p. 209 refers to this temple-tower as "a veritable Tower of Babel."

<sup>36</sup>*Ether* 1:35.

<sup>37</sup>Seton Lloyd, *Twin Rivers* (second edition; New York, Oxford University Press, 1947), p. 181.

<sup>38</sup><sup>39</sup>Jacobite Church, a sect found in Syria, Mesopotamia and Kurdistan, called after its founder, Jacobus Baradaeus (d. 578), a Greek monk of Constantinople. Their doctrinal peculiarity is Monophysitism, and they are looked on as heretics by the Greek Church." *The Practical Standard Dictionary of the English Language*, (New York and London: Funk & Wagnall's Company, 1938).

THE IMPROVEMENT ERA



## New Approaches to Book of Mormon Study

(Continued from page 89)

the great stumbling blocks of Joseph Smith's story is removed, and the Book of Mormon appears as an established type of document.

One of the most interesting things about the Book of Mormon, however, was not its hiding but its metallic format. By now the discovery of writings on plates of precious metal, once the hardest thing to swallow in Joseph Smith's story, has become almost a commonplace in the Near East.<sup>28</sup> In 1950 was announced the discovery, in a greatly eroded bronze (or "brass") vessel found in the Beritz Valley, of some silver-lead plates, rectangular, 4.5 by 5 centimeters, quite thin, and entirely covered with Semitic characters, 22 lines of them, pressed into the metal with a hard, sharp object. The plates are thought to be from the late Hittite period, i.e., from about Lehi's time.<sup>29</sup> At the same time this find was announced, Dupont-Sommer described two newly-discovered sheets of gold and silver, bearing a Hebrew-Aramaic inscription of curious nature and mentioning the God of Israel. The script dates the documents from about 200 A.D. So the fabulous plates that were buried by an ancient prophet are beginning to find themselves in respectable company, and just where they should—in ancient Israel.<sup>30</sup>

(To be continued)

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<sup>28</sup>Paul Kahle, *The Cairo Geniza* (Oxford Univ. Press, 1947).

<sup>29</sup>An account and description of some of these texts, only a portion of which have been made available to students to date, may be found in Sidney B. Sperry, "The Sensational Discovery of Jerusalem Scrolls," *THE IMPROVEMENT ERA* 52:636.

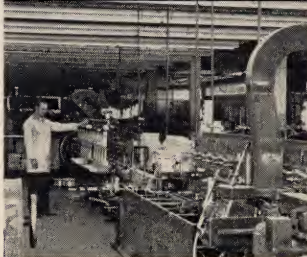
<sup>30</sup>The best general studies of the scrolls to appear to date are A. Dupont-Sommer, *The Dead Sea Scrolls, A Preliminary Survey* (New York: Macmillan, 1952), and H. H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls* (Oxford: Blackwell), 1952. As new knowledge comes forth on these discoveries, it is made available to the public as soon as possible in the *Bulletin of the American Schools of Oriental Research* (BASOR, Drawer 93A, Yale Station, New Haven, Conn.), and in the *Biblical Archaeologist* (same address). Most instructive to date are Wm. H. Brownlee, "A Comparison of the Covenants of the Dead Sea Scrolls with Pre-Christian Jewish Sects," *Biblical Archaeologist*, Vol. XIII (Sept. 1950), No. 3; Brownlee, "Biblical Interpretation Among the Secretaries of the Dead Sea Scrolls," *Ibid.*, Vol. XIV (Sept. 1951),

(Continued on following page)



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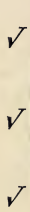
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## New Approaches to Book of Mormon Study

(Continued from preceding page)

No. 3; Brownlee, "The Dead Sea Manual of Discipline, being Supplementary Studies, Nos. 10-12 of BASOR, 1951.

<sup>27</sup>R. H. Charles, *The Assumption of Moses* (London: Black, 1897) I, 16f; Carl Clemen, *Die Himmelfahrt des Mose*, in *Kleine Texte* No. 10, 1904, II, 3.

<sup>28</sup>Eusebius, *Chron.* I, iii, in *Patrol. Graec.*, XIX, 115f. No'man, the fabulous King of Hira (cir. 400 A.D.) when he built his marvelous palace ordered a "Book of Origins" to be compiled and buried beneath it for future generations, Jawad Ali, *Tarikh al-Arab qabl al-Islam* (Baghdad, 1950), I, 14.

<sup>29</sup>Dupont-Sommer, *op. cit.*, p. 14f.

<sup>30</sup>See Chap. 10, "Ancient Records on Metal Plates," in Franklin S. Harris, Jr., *op. cit.*, p. 95.

<sup>31</sup>M. Anstok-Darga, "Semitische Inschriften auf Silbertafelchen aus dem 'Beriz-Tal,' *Jarhb. f. kleinasiatische Forschung*, I (1950), 199f.

<sup>32</sup>A Dupont-Sommer, "Deux lamelles d'argent a inscription hebreo-aramenne," *Jarhb. f. kleinasi. Forschung*, I (1950), 201-217. (See also Levi Edgar Young; "Goldsmiths of Ancient Times," *THE IMPROVEMENT ERA* 52:206-208.)

## The Place of Prayer In a Modern World

(Concluded from page 83)

who were sustained by it. If our prayers, like theirs, are based on faith in and knowledge of the true God of heaven, if they are the product of a constant communion with him, and if our lives are living expressions of our righteous desires, then our prayers will be answered and we will be sustained by them. The conflicts between prayer and the wisdom of the world will disappear, and we shall receive the testimony of the Spirit that God lives and that he hears and answers our prayers.



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THE IMPROVEMENT ERA



## Melchizedek Priesthood

(Concluded from page 113)

dency and those quorums and not an administrative officer. It is suggested that the presidencies of the priesthood quorums involved select from among their own members a presiding officer for such an occasion.

**Second: Council meetings.** High councils should not hold council meetings unless one or more of the members of the stake presidency are present to preside and conduct the meetings. The stake presidency retains the executive power at all times. In other words, high councils do not hold their own separate council meetings but meet only as called together by the stake presidency. It follows then that it is improper for a high council to appoint from their numbers a chairman or president to preside over the other council members in high council meetings, as has been done by some high councils in the past. As has been pointed out, such meetings are all held with and under the immediate direction of the stake presidency.

**Third: Setting apart presidencies of elders' quorums.** High councils should not be authorized by stake presidencies to set apart presidencies of elders' quorums. However, they may be invited by the stake presidency to join with them in the circle at the time of setting apart of those presidencies, but a member of the stake presidency offers the setting-apart blessing.

**Fourth: Ordaining elders.** Ordinarily it is not the prerogative of high councilors to ordain elders; however, under special authorization from the stake president the high councilor who is serving on the stake Melchizedek Priesthood committee as contact man for the elders' quorums may be authorized to ordain certain elders.

GRANDPA

By Thelma Ireland

I HAVE the swellest grandpa.  
He takes me by the hand  
And goes for long, long walks with me.  
We hike to fairyland.  
My grandpa likes to talk to kids.  
He'll talk to me all day.  
He never is too busy to  
Hear what I have to say.  
And even when I'm naughty  
He never reprimands.  
A fellah needs a grandpa 'cause  
A grandpa understands.

FEBRUARY 1954



Busy mother and grandmother finds time for cooking contests

## Wyoming Cook Wins 14 Awards

Mary looks over her mother's scrapbook of prize ribbons. Mrs. Marley Hughes of Torrington, won all those ribbons in cooking contests . . . and just last fall took 14 more awards at the Goshen County Fair.

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# Your Page and Ours



LDS ABOARD THE USS QUINCY

The LDS group aboard the USS *Quincy* during a recent tour of Korean waters include: Front row: A. R. Peterson, Detroit; V. D. Powell, Mesa, Arizona, I. J. Hopkins, Palo Alto, California; Second row: J. H. Burton, Sacramento, California; G. E. Huffaker, Meridian, Idaho; A. A. Blue, Greenriver, Utah; R. G. Miller, Manti, Utah.

Dear Editors:

WHILE I am enclosing this change of address form, I wish to take this opportunity to let my appreciation for such a fine magazine be known.

The unit I am assigned to is constantly moving around and there is little chance to attend any L.D.S. service. In such a case, THE IMPROVEMENT ERA gives us our spiritual food. Even when we can get a few Saints together here in Korea, the ERA is used as a lesson guide and spiritual newspaper.

I am sure I speak for all Latter-day Saint G.I.'s when I say the ERA is tops.

Yours truly,  
/s/ Alexander A. Juesckke

Korea

## TENNESSEE CENTRAL DISTRICT

A meeting was held at Sewart Air Force Base last fall to conclude the Tennessee Central District conference of the Church. Those attending the meeting were: First row, left to right: John Denbroder, Julian Plott, Tharal Merkley, Thomas W. White, Thomas E. Higginson, James P. Winborg. Second row: Robert Quayle, Roxy White, President John Thompson (kneeling). Third row: President Joseph R. Quayle, Lucille Quayle, Beth Quayle, Sister Chamberlain, Joyce Wiley, Nell Wiley, Edna Matheson, Russell Scott, Elder Oakley. Fourth row: Don Watson, Don Dickson, Terry Jenkins, Guy Chamberlain, Don Bennett, Farriel Hill, Lamar Reynolds, Winston Christensen, and President John B. Matheson.



THE IMPROVEMENT ERA

Denver, Colorado

Dear Editors:

I WANTED to write you to tell you I was quite excited about this acceptance as it made exactly one thousand poems I have sold! And the really strange and rather wonderful thing to me was that the first poem I ever sold (July 1933) was to THE IMPROVEMENT ERA, and my one thousandth poem was sold to THE IMPROVEMENT ERA!

Perhaps I can start on my next thousand with the enclosed! My kindest regards and deepest appreciation to all of you.

Most sincerely,  
/s/ Catherine E. Berry

Korea

Dear Editors:

I AM a marine here in Korea. I have been a member of the Church all my life; but until I came into the service I never read the ERA. I surely wish I had read it now. I have been getting the ERA regularly and I certainly do enjoy it. It is an inspiration. I look forward to each new copy. After I read it I let the other men in the tent read it. It is called a missionary's friend. I am writing this letter to give you my address. I should have had it changed when I got here six months ago, but I just didn't. Thank you again for this wonderful magazine.

Yours truly,  
/s/ Pfc. Albert G. Bottima

Albuquerque, New Mexico

Dear Editors:

I WANT you to know that I have really enjoyed THE IMPROVEMENT ERA.

It is one magazine that does not advertise liquor and tobacco. Instead every article is of high spiritual value which helps to keep one's mind clean and healthy.

I certainly think it is wonderful to be a member of the Church of Jesus Christ of Latter-day Saints and to know that this one and only true Church has Apostles who I know are men of God, because they write such inspiring messages and articles in THE IMPROVEMENT ERA.

I want to thank God for sending us missionaries to tell us of the true gospel and the Book of Mormon.

I also want to express my thankfulness to Leora Thatcher through whose kindness I am to receive the ERA now.

May God continue to bless each and every one of you for your untiring efforts in helping us Lamanite people.

Your sister in the gospel,  
/s/ Mrs. Pasquola Teller



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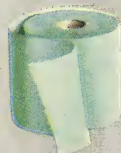
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